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UNITY in *Trinity*,

AND

TRINITY in *Unity*,

A

DISSERTATION.

SHEWING,

Against *Idolaters*, modern *Jews*, and *Anti-Trinitarians*, How the UNITY of God is evinc'd, with an Account of *Polytheism*, Antient and Modern.

ALSO

How the TRINITY of *Persons* in the *Unity* of the divine *Effence* is reveal'd in the *Old* and *New Testament*, and was believ'd by the antient *Jews* till the *Romans* destroy'd *Jerusalem*. How the Scripture represents the divine *ECONOMY*, or the Conduct of the THREE divine *Persons* in the Family of God. And the Opinion of the first *Christians*, both before and after the first Council of *Nice*, that met *A. D.* 325, &c.

By JAMES ANDERSON, D. D.
Chaplain to the Right Honourable DAVID
Earl of BUCHAN.

L O N D O N.

Printed for RICHARD FORD, at the *Angel* in the *Poultry*, over-against the *Compter*; and sold by ANDREW MILLAR, at *Buchanan's Head* in the *Strand*; and JOHN JACKSON, at *St. James's Gate, Pall-Mall*. M.DCC.XXXIII.

THE UNIVERSITY OF CHICAGO
C 41





T O

JOHN MITCHELL, M.D.

S I R,



W H E N I reflect on our old Friendship, early contracted at the University, which hitherto has not been once interrupted, I think myself obliged thus to testify my due Sense of it, and to return you my hearty Thanks for your many good Offices; particularly for getting me the Use of some scarce Books, on the Subject of this Dissertation, (as well as others) from the curious Library of your learned Friend Sir RICHARD ELLYES, Baronet, (who indeed is the common Friend, both of the Literati and of the Orthodox, of all Denominations) whereby I was enabled to have writ a large Volume in Defence of the divine Trinity in Unity against the Jews, the Arians, the Socinians, and other Adversaries that affect no Name: But my Intention was only to write these few Sheets for the Use of plain People, who are not accustomed to read large Books; in order to preserve them sound in the Faith, and to help them to stand up for the Truth, as they may have Occasion, or to reclaim any of those that are infected with Error. I know you approve of such an honest Intention; and therefore, amidst your close Application to learned Studies, I hope you will accept of this Address, and patronize this Performance, as well meant,
by,

DEAR SIR,

Your much obliged

old Friend and Servant,

JAMES ANDERSON.

THE DOXOLOGY*.

1. **T**O *him* that chose us first,
Before the World began;
To *him* that bore the Curse
To save rebellious Man;
To *him* that form'd
Our Hearts anew,
Is endless Praise
And Glory due.
2. The FATHER's Love shall run
Through our immortal Songs;
We bring to God the SON
Hosannas on our Tongues.
Our Lips address
The SPIRIT's Name,
With equal Praise
And Zeal the same.
3. ALMIGHTY GOD, to Thee
Be endless Honours done,
The *undivided* THREE,
And the *mysterious* ONE.
Where *Reason* fails
With all her Powers;
There *Faith* prevails,
And *Love* adores.

* See Dr. WATTS's Hymns, Book III. Hymns 38, and 39.



UNITY in *Trinity*,

A N D

TRINITY in *Unity*.



HEY that come unto God must believe *that he is*, perfectly sufficient to himself and them too, and that he can communicate his *Sufficiency* by his *Efficiency* or his *Operations*. The *All-sufficiency* of God results or is known to us partly from his *Essence* and essential Properties, and partly from his *Subsistence* or Personality ; and when we presume to speak of God, we must, with Fear and Reverence, consider,

1. His EXISTENCE.
2. His ESSENCE.
3. His SUBSISTENCE.
4. His EFFICIENCE.

1. The EXISTENCE of God has been judiciously evinced by the Learned, from various Topicks of Argument; as from the Subordination of Causes, the Creation and Conservation of the Universe, and the Government of the World ; also from the Heavens and the Earth, from Mankind, Republicks, Laws and Miracles, from the Testimony of Conscience, of all Nations, and of God himself, speaking both in his Operations and in his written Word : And though the *Fool hath said*, or wishd, *in his Heart that there is no God*, there was never yet any solid Argument produced against the *Existence of God*.

2. The ESSENCE of God is known unto us partly by his *Names*, and partly by his *Attributes* : His *Names* are best

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known

known in his *written Word*; for He himself best knows by what Names he should be call'd: nor had the *Heathens* any true Names of God, but what either they borrow'd from thence, or else were convey'd by traditional Revelation, down from *Father NOAH*, and his Sons the *Patriarchs* of the Nations: But his *Attributes* are discoverable by *sound Reason*; for *That* teacheth us that God must be a *Spirit*, most simple, or without Composition, unchangeable, immense, omnipresent, eternal, immortal, willing what he pleaseth, infinitely wise and faithful, good and gracious, just and holy, an almighty and glorious Majesty, ever blessed and happy, absolutely perfect and absolutely *first*; or the *one infinite Being*, the Cause of all other Beings.

3. The *SUBSISTENCE*, or *Personality* of God, is no less apparent to Reason, or Nature's Light, than his Attributes, nay, results from them; for such *Attributes* import he is a *divine PERSON*, or *subsists* as an independent and free Agent; nor has this been ever Matter of Dispute: But the grand Question is about the *Plurality* of God's *Subsistence*, or *whether, in the one divine Essence, there are three Subsistences, or divine Persons*? For that is a Doctrine not discoverable by human Reason till assisted with divine Revelation.

4. The *EFFICIENCE* of God (or his *Operations*) is also discoverable by Reason, which teacheth us, that such a Being, absolutely perfect, must have suitable *divine Operations*, both in himself from all Eternity, and out of himself, or in the Creatures, of which he is the Maker, Preserver, and Judge.

But the *Subjects* I am now to handle are,

1. The *divine ATTRIBUTE* of God's *UNITY*; and,

2. The *TRINITY* of his *PERSONALITY*, according to *holly Scripture*. Particularly,

Deut. vi. 4. Hear, O Israel,
JEHOVAH, our God, JE-
HOVAH is one.

1 John v. 7. *For there are*
Three that bear Record in
Heaven, the Father, the
Logos, and the Holy Ghost;
and these Three are one
Thing.

1. The *UNITY* of the *Godhead* is here intimated in the Words of *Moses*, JEHOVAH ELOHENU JEHOVAH ECHAD, *the Lord our God is one Lord*. In which we have,

(1.) The Exhortation *Hear*, not only with your Ears, but with your Mind also; or acknowledge, believe, and retain this lowest Basis, this firm Foundation of all Religion; for,

for, in the *Hebrew*, the *last* Letter of this Word *Hear*, and of the last Word *One*, are *large* Letters, to excite the greater Attention; and this *Verse*, with the following to the 9th *Verse* inclusive, make one of the four *Paragraphs* written on the *Jewish Philacteries* and *Frontlets*; and it was also fixed, or painted, on the *Posts of their Doors* in old Times, and solemnly pronounced in their Houses *Morning and Evening*, saying, JEHOVAH ELOHENU JEHOVAH ECHAD! used first in Opposition to the *Polytheism* of the *Gentiles*, but now in Opposition to the *Christians*, whom the *Jews* think are *Polytheists*.

(2.) The *Hearers*, Hear, O *Israel*! all of you in general, and every one in particular; for without hearing this great Truth as you ought, you cannot be call'd the *Israel of God*.

(3.) The *Thing* to be heard is, *first*, the *UNITY of God*, JEHOVAH is *One*; and next the *TRINITY of divine Persons*, intimated by the *trine Expression* of God, viz. 1. *Jehovah*. 2. *Our God*. 3. *Jehovah* is *One*.

In handling the *UNITY of God*,

I. I shall briefly prove it.

II. Shall explain the Nature of the *divine UNITY*.

III. Shall enquire into the *ancient and modern POLYTHEISM*.

I. I shall give the *Evidence* of this Truth, that *God, Jehovah, is One*, from *Testimony and Reason*: The *TESTIMONY* is good and strong; for it is attested,

1. By the more polite *Heathens*, that were cultivated by Philosophy, and scorn'd the poetical Religion of the ignorant Populace; and it were endless to quote their Sayings. PLATO plainly asserts it: See *Selden. de SOPHOCLES* affirms, that there is truly *but* *Diis Syris in one God, who made Heaven and Earth*. OR- *Prolegom.*

PHEUS, in his Retraction, concludes, *God is One, the immortal King of the World, is from himself, and all Things are from him*: Nay, SOCRATES suffer'd Martyrdom for this Truth, being slain, because he would not recant it: CICERO, writing of the Nature of the Gods, asserts, that *all the Gods and Goddesses are but the one God*! To this one God the *Athenians* erected an Altar, as to the *unknown God, whom they ignorantly worshipped*. For though *Polytheism* a- Acts xvii.

bounded among the *Heathens*, yet this Truth being so evident to common Reason, was never obliterated, but preserved,

by Men that rationally enquired after God, and who, without Revelation, discoverd the *Unity of God*: 'Tis true, they were guilty of Idolatry in joining with the *Populace* to worship *more Gods than one*; yet they regarded those *other Gods* only as the Favourites of the *one supreme God*, whom they call'd the *God of Gods*, and *Cause of Causes*; and they could plead as much for themselves as the *Papists* plead now for worshipping *Saints* and *Angels*; or as the *Arians* plead for worshipping the *Lord Jesus Christ*, while they esteem him only a *created God*.

2. By all Nations of *Jews, Christians, and Mahometans*, both *Antient* and *Modern*, who all agree in this Truth, and it were endless to quote them.

3. By the *written Word of God*, 1. *Positive*.
 Zech. xiv. 9. *ly*, when the Prophet says, *In that Day there shall be one Jehovah, and his Name One!*
 Mal. ii. 10. And another says, *Have we not all one Father? Hath not one God created us? And*
 Matt. xii. 29. *Christ* says, *The first of all the Commandments is, Hear, O Israel, the Lord our God is one Lord.*

2. *Negatively*, secluding all from the divine Dignity but this *one God*: Thus *Moses* says, *Unto thee it*
 Deut. iv. 35. *was shewed, that thou mightest know that Jehovah he is God, and that there is none else besides him.* So *Hannah* prays, *There is none holy as Jehovah; for there is none besides thee.*
 Psal. xviii. 31. And *David* prays, *For there is none like thee; neither is there any God besides thee.* And
 Hof. xii. 4. *God* says, *Thou shalt know no God but me; for there is no Saviour beside me.*

But this Truth is also evident from *Reason*; for *NATURE* proclaims it, because of the *Subordination* of Things in which we may rise to *one* necessary, self-existent, independent, eternal *Being*, absolutely *first*, with whom *no other Being* could co-exist, whose infinite Perfections plainly exclude *all others*; for there cannot be *two Firsts*, nor *two Infinites*: And *Reason* teacheth us, that the *one First*, the *one infinite Being*, must be the *first Cause* of all other *Beings*, and their ultimate End, boundless in it self, and setting Bounds to all other *Beings*, as the *omnipotent, supreme Sovereign*; and that there cannot be more than *One* thus qualified.

Many are the Absurdities that follow the contrary, as may be seen in the History of the *Heathen Gods and Goddesses*; especially that *more Gods* would either know one another's Decrees and Counsels, or not; if not, then they are not *omniscient*;

gredient ; nor could they be *omnipotent* if they could not hinder one another's Operations.

II. The *Nature* of this *divine UNITY* is carefully to be observed ; for it is not a *Unity of Species* that admits of more Singulars or *Individuals* of the same Name and Nature, because he is the *one* singular *God* ; nor a *Unity of composed Parts*, as the *Soul* and *Body* are united in the Composition of a Man ; for there can be no Composition in God, that implying an Imperfection ; nor an *Unity of Subject and Accidents*, as in *Angels* and human *Souls* : But it is a *Unity* that excludes all *Composition*, whereby God is undivided and indivisible into *more Gods* ; for the *divine Essence* is only *One*. Therefore the *divine UNITY* is not *arithmetical*, like the Beginning of a Number, but *natural, essential, peculiar, and transcendental*, and *God is One*, after a Way different from any other Being.

But the *divine UNITY* is not repugnant to a *Plurality of Names*, that express the *same one God*, nor to a *Plurality of Attributes*, that express the same infinite Perfection of the *divine Being*, or *Essence* ; for the *divine ATTRIBUTES* are not to be considered as *Parts* or Ingredients of the *divine ESSENCE*, because God is most *simple*, or without Parts or Composition ; otherwise *every Attribute* would be only a *Part* of Perfection, or *something in God less than God* ; which is contrary to the Simplicity of the *divine Being*, whose *Attributes*, as they are in him, are not distinguished as *one Thing* from *another*, and their *Distinction* arises only from our Inability, to conceive or apprehend, all at once, the *simple Identity* and *sublime Perfection* of God, which we must apprehend distinctly, and by degrees, comparing God's *Perfection* with the *Perfections* of Creatures, in considering the Operations of God : Thus when God *acts* powerfully, wisely, graciously, justly, &c. we say that the *Attributes*, called the *Power, Wisdom, Grace, Justice* of God, appear ; though still there can be no Difference between the *Attributes* and the *Essence* of God, as between *Things really diverse*, because they are *the same* : Nor is the *divine UNITY* repugnant to a *TRINITY* of *Persons* in the same *one divine Essence* ; for that it is not a *Unity of Person*, but of *Essence*, as will appear in the Sequel.

III. The *antient* and *modern POLYTHEISM*, or *Plurality of Gods*, shall be consider'd. Tho' *Error* is very old, it must be younger than *Truth*, because it is only a Deviation from Truth, or an Opposition to it : Thus tho' *Polytheism* should prove as old

as the Separation of the *Church* from the *World*, at the Expulsion of *Cain* from *Adam's Altars*, it is not so old as this Doctrine of the *divine Unity*, which is *eternal*. But if POLYTHEISM prevailed not before the *Flood*, which happen'd *A. M.* 1656. it soon prevailed after it, among the Offspring of *Noah*. For,

1. Soon after the *Grand Dispersion* of the Nations from *Shinar*, (which began after the *Flood* 154 Years) forgetting the Traditions of *Noah*, or pretending to meliorate them, the Nations came to adore the *Sun*, *Moon*, and *Stars*, which is the most antient *Idolatry*: first admiring the Ornament of the Heavens, the Courses and fixed Order of the heavenly Bodies, their Virtues, Influences, and Operations in the Earth, They next believed those Globes contain'd *living Creatures*, which they thought were capable of receiving Adoration, as *inferior Deities*, the Representatives of the *One* supreme God, and then began to adore them: For we find after the *Dispersion*, 273 Years; or after the *Flood*, 427 Years, when the God of *Glory* appear'd to *Abraham* at *Ur*, *Josh.* xxiv. 2. he and his Father *Terah* had been long such Idolaters among the *Chaldeans*.

2. Next they deify'd their HEROES; for NOAH was worshipped by the Names of *Janus*, *Bacchus*, and *Saturn*; so HAM by that of *Jupiter Hammon*; JAPHET by that of *Neptune*; and SHEM by that of *Pluto*; and innumerable Heroes afterwards by other Names. This *Idolatry* was owing to a Dread of their exorbitant Power, while alive; or, after they were dead, to People's admiring the Rehearsal of their Heroes great and worthy Deeds; or to an excessive Fondness of their Memories for Favours bestow'd; or to a flattering of their Heirs and Successors. Thus the foolish *Jews* deify'd HEROD AGRIPPA to his Face; *Acts* xii. 21, and the *Roman* Poets flatter'd *Augustus*, by deifying JULIUS CÆSAR after his Death.

3. *Image Worship* also came soon in Fashion, even as soon as they could form the Statues and Similitudes of their deify'd Heroes, till there was no End of their Imagery; for they worshipped the Images of all sorts of living Creatures, which they fancied were the Representatives of some Divinity, till at last they worshipped Stones in the Highway, and Stocks of Trees, Gardens and Groves, Temples and Tops of Hills, and other inanimate Things, wherein they foolishly imagin'd, that some Deity resided; so that some more fanatical Nations worshipped thirty thousand Gods, and three hundred Joves, or Chiefs of the Gods.

This

This was owing to their Ignorance of God's *Nature*; as the absolutely *first*, independent and perfect *Being*, who must be *one only*, and that it derogates from his Honour to assert *more Gods* than him, or to form an *Image* of him, or to imagine a *vicarious* Representation of him. This Ignorance gradually prevaild among the Nations after the *Dispersion*, till, forgetting the *Precepts* of NOAH, *Polytheism* became the *Religion by Law established* in most Nations; and People born and bred under it, who thought it a Crime to be wiser than their Fathers, wanted not flaming blind Zeal to call those *Atheists* that *dissented* from them, and to cut off all that profand, or even despisd their Idols; as in the Case of *Daniel, Shadrach, Meshach* and *Abednego* in *Chaldea*, and of *Socrates* in *Greece*.

Nay, though God's *peculiar* Nation knew the Truth of the *divine Unity* by solemn and frequent Revelations of God's Will, yet they often imitated the various Idolatries of the *Gentiles*, for which they were often smartly punished, until they were cured by the *Babylonish* Captivity.

4. This *formal* and *direct* POLYTHEISM appeared soon among those *first* Christians, calld *Hereticks*: For about *A. D.* 110. VALENTINUS forged his thirty *Aiones*, derived from their first Principle of *Profundity* and *Silence*, the Father of BYTHUS and SIGES, their two *primary* Gods, from whom sprang their thirty *Aiones*, as *inferior* Gods. After him MARCION, the Disciple of *Cerdon*, about *A. D.* 145. feigned *two Gods*, or an EVIL God, the Author of the *World*, and of the *Law*, and a GOOD God, the Author of Redemption and the *Gospel*: Nay, *Origen* says, that *Marcion* made *three Gods*, ONE of the *Jews*, ONE of the *Heathens*, and ONE of the *Christians*. The *Marcionites* were much imitated by the MANICHEANS, who also asserted *two Gods*, one GOOD God, whom they calld *Light*, and one EVIL God, whom they calld *Matter*. This all was owing also to real Ignorance of the *Godhead*, and to their perusing the Writings of the *Heathens* with more Pleasure, than the sacred Books of *divine Revelation*: Yet the Notion of *two Gods*, GOOD and EVIL, still prevails among the *Heathens*.

These Idolatries, and the Arguments against them, are at length in the Writings of the Fathers.

Next, *A. D.* 370. the TRIFORMIANS appeared, who being angry at the *Sabellians* for allowing only *one* divine *Person* in the *Godhead*, or for asserting that the *three Persons* differed only by their *Names*, affirmed that *God was of three Forms*, or that the *Essence* of God was divisible into
Father,

Father, Son, and Spirit, who had each a Part of the divine Essence; or that the Parts of the one God made the Trinity.

Next, about *A.D.* 485. the **TETRATHEISTS** arose, who believed in *four Gods*, affirming, that, besides the *Essences* of the *Father, Son, and Spirit*, there was a *fourth Essence* common to those *three*, by whose Communication they were *Gods*.

Next, about *A.D.* 574. the **TRITHEISTS** appeared, who openly professed *three Gods*, (in Opposition to the *Sabellians*) or *three divine Essences* complicit, or *one Essence* for each of the *three Persons*.

5. The next **POLYTHEISM** is what we may call **CONSEQUENTIAL**, from certain Principles and Practices, even though the People so guilty will not own the Consequence. Thus we may rank,

1. The **ARIANS**; antient and modern, the **SOCINIANS**; and all the *Anti-Trinitarians*, who, tho' they boast of maintaining the *Unity of God*, or that there is but *one self-existent Being, or Person*, are truly *Tritheists* or *Ditheists*, in consequence of their Practice; for some of them worship *Christ* with divine Honours, while they own him to be only a Creature, which is *Ditheism*, or *two Gods*; and those of them who worship the *Holy Ghost* too, without believing him to be the *eternal God*, are *Tritheists*, as will appear in the Sequel.

2. The **PAPISTS**, who, though they profess *one only God*, pay religious divine Worship to others, both in Heaven and Earth; in Heaven to the *Virgin Mary*, the holy *Angels*; and the departed Souls of the *Saints*; and on Earth they worship their holy *Reliques* and *Images*; and their consecrated Bread, before which they fall down with the same Reverence in Acts of religious Devotion, as they would before the Originals. Nor will their Distinction of Worship help them, call'd *Latria, Dulia*, and *Hyper Dulia*; because it has no Foundation in Scripture, and also it imports religious Worship, which is not to be given to any *vicarious* Representation of God, nor to any *Person* or *Thing* short of the *one God*. Consequently the *Papists* are *Idolaters*, as much as the *old Heathens*, both being equally guilty of giving *external Adoration in Acts of Religion, to Things that could be called the vicarious Signs and Representatives of God*.

3. **VOLUPTUOUS Persons** of all Parties, whose *God* is either their *Belly*, or some other Objects of their Lusts and Pleasures; or all *Gluttons, Drunkards, and carnal People*, whose chief Delight is the *Lust of the Flesh*; and in the Enjoyment of *fleshy Pleasures*.

4. MISERS also, or *covetous* Persons, that in all Ages, and now still, have made the *World their God*, or Money, Lands and worldly Substance, which is adored, at least depended upon by them more than the *one true God*; for *Covetousness is Idolatry*, saith the Col. iii. 5. Apostle.

5. AMBITIOUS *Men* also, who would sacrifice all Things to their Grandure, make an Idol of external *Pomp and Power*, and *Tyranny*; for that is the *God* whom they serve, and whom they exalt above all Gods.

6. Nay, too many thro' Ignorance, and a foolish Education, make the DEVIL a *God*, by fearing him as if he was Omniscient, Omnipotent, and Omnipresent, as if he knew their Hearts (which is the *Divine Prerogative*) and as if he could at his Pleasure distress them; not considering, that the fallen *Arch-Angel*, call'd the *Devil* and *Satan*, with all his *Legions*, are under the Chains of God's Will and Providence; and under the Dominion of the *Lord Jesus Christ*, who came to destroy the Works of the Devil: And Christ now ruling in the midst of his Enemies, until they all be made his Footstool, his Followers have no Reason to be afraid of *Satan*, like the poor *Heathens* of old, when they worshipped him and his Crew under the various Names of the *Heathen Gods*.

This should put us on our Guard against all Sorts of *Idolatry* and *Polytheism*, both *formal* and *consequential*, remembering the first COMMAND, *Thou shalt have no other God before me!* Therefore, HEAR, O ISRAEL, JEHOVAH, OUR GOD, JEHOVAH IS ONE! And let us say from the Heart, *Whom have I in Heaven but Psal. lxxiii. 25. Thee? And there is none upon Earth whom I desire besides Thee!* Acquiescing in him alone, and laying out our selves, and all we have for him only, being persuaded that he is *Elsbaddai*, God All-sufficient, our Shield, and exceeding great Reward; and, that nothing can do us good nor hurt without him. In him alone then let us fix our Faith, Hope and Love, owning and worshipping him alone with all our Heart, Soul, Strength and Mind; which is both our Duty and Interest, according to the plain Intimations of *Reason* and *Revelation*.

THE UNITY of the Godhead being thus establish'd, I proceed to speak of the TRINITY of God's *Personality*; or to shew, that the *One* God is the *Father*, the *Word* and the *Holy Ghost*, who are *one Thing*, one *Divine Essence*.

I hinted before, that this one God's All-sufficiency results, or is known to us, partly from his *Essence* and *essential Properties*, and partly from his *Subsistence* or *Personality*, which is not disputed. But the main Dispute is about the *Plurality* of God's *Personality*; or, whether in *the one Divine Essence there are three Subsistences* or *Divine Persons*? This we call TRINITY in UNITY; for in Scripture we find, that all our Good, or our partaking of God's All-sufficiency, flows from the *Love of the Father*, from the *Grace of the Son*; and from the *Communication of the Holy Ghost*: Nay, this same Trine-Subsistence of the Godhead is intimated to us in the Words of *Moses*, mentioning, 1. *Jehovah*, or the *Father*. 2. *Eloheanu*, our God, or the *Logos*, the *Memra*. 3. *Jehovah* again, or the *Holy Spirit*; and these Three, *Jehovah, our God, Jehovah is One*. And *Moses* mentioning the *one God* thrice in a breath, well agrees with the more plain Revelation of the *Divine Trinity* in the New Testament; all true Christians believing with the *Apostle*, that

there are Three who bear Record in Heaven;
1 John v. 7. *the Father, the Logos; and the Holy Ghost, and that these Three are one Thing, one Essence.*

It is not my present Business to stay in explaining how the *Father*, the *Word*, and the *Spirit*, bear Witness to *Jesus Christ*, as he came by *Water* and by *Blood*; but to lay hold of this Text as an evident Proof of the *Divine Trinity*; for in this heavenly witnessing we have the three Persons of the one Godhead declared to be not *one Person* but *one Thing*: Nor does this Text imply only, that the *Father, Son* and *Spirit*, are *one* in their Testimony; for tho' that is true, it is not the chief Thought or Idea convey'd by these words; because this Phrase, *These Three are one Thing*, is quite different from the Phrase in the next Verse, viz. *And these Three agree in one Thing*. But seeing these Three are *one Thing*, that *one Thing* can be none other than the *one Divine Essence*.

The Adversaries have look'd upon this Text as so plain a Proof of this Doctrine, that they have labour'd hard to shew, it has been interpolated designedly by the *Orthodox*; because it is not found in some antient Copies of the *Greek New Testament*; but they have not yet succeeded, for many learned Men have bravely defended the *Genuineness* of this Text, whose Proofs would be too long in this Place. 'Tis true, some

some antient Copies want this Verse, but that may be owing either to the Carelessness of Transcribers, or rather to the Prevalency of the *Arians*; for we have no Copy older than that Period; and they, having bitterly opposed this Doctrine, banish'd and persecuted the Professors of it, may be, without breach of Charity, suppos'd to have castrated the sacred Books; for *Ambrose*, who died *A.D.* 397. charges them with *taking some Things out of their Copies of the Bible* *.

*De Spiritu
Sanct. Lib. III.
cap. 11.*

Nor

* *Lucian*, who wrote about the End of the first Century, shews, it was the known Doctrine of the first Christians, because, like an heathen Enemy he scoffs at it as ridiculous. And about *A. D.* 192. *Tertullian* says, that the *Connection of the Father in the Son, and of the Son in the Paraclete* (or Holy Ghost) *makes three cobering Persons, and these Three are one Thing*!

About *A.D.* 250. *Cyprian* says, *It is written of the Father, the Son, and the Spirit, and these Three are one Thing*!

In the Council of *Nice*, that met *A. D.* 325. *Atanasius* disputing with *Arius*, urged this Verse against him, and *Arius* objected not against its Genuineness.

In the same fourth Century this Verse was in the *Vulgate Latin Bible*, said to be translated by *Jerom*, who smartly censures some other Translators for omitting it, saying, *We find that some unbelieving Translators of the first Epistle of John, have much erred from the Truth of the Faith, in omitting the Testimony of the Father, the Word and the Spirit, by which Testimony both the Catholick Faith is very much strenghten'd, and also the one substantial Divinity of the Father, Son and Holy Spirit is confirmed.* But surely this corroborates *Ambrose's* afore-

said Accusation of the *Arians*.

About *A. D.* 484. *Eugenius* Bishop of *Cartbage*, and other Catholick Bishops, insisted upon it in their Address to *Hunericus* King of the *Vandals* in *Africa*. So *A. D.* 508. *Fulgentius* Bishop of *Ruspa* in *Africa* quotes it expressly with the afore said Quotation of *Cyprian*.

Now these Witnesses liv'd when the *Arians* were uppermost and rampant with Civil Power, persecuting the *Orthodox* most severely. But whereas the Adversaries object, that these are only from *Africa*; and that the Testimony from *Jerom* and the *Vulgate Latin Bible* are Interpolations (tho' they have not prov'd it, according to their usual Boldness) we answer, that *Cassiodorus* of *Ravenna* was no *African*, but a learned *Italian*, who flourish'd *A. D.* 514. and towards the End of the fifth Century he wrote a short *Latin Commentary* on the *Acts* and *Epistles*, in which he tran-

Philopatris, p.
1121. ἐν τῇ
τρίτῃ, ἐξ ἐνός
Τεῖα.

*Advers. Praxe-
am*, cap. 25.

*De Unitate Ec-
cles.* pag. 255.

Tom. II. pag.
229.

*Prolegom. in 7
Epist. Canon.*
Fol. 507.

*See Victor Vi-
tensis de perse-
cutione Vanda-
lorum*, Lib. II.
pag. 643. Ba-
sil, 1535. and
*Fulgentii Epis-
copi, oper.* p. 45.
Paris, 1639.

Nor is there any Thing in this Text but what is agreeable to, and mentioned in the *Gospel* of the same Apostle *John*, which begins with a glorious Description of the *Word* or *Logos*, and expressly mentions the same Record or Witnessing concerning *Jesus Christ*; thus *Christ* says, *The*

John v. 37. *Father himself who hath sent me hath born*

John viii. 18. *Witness of me: And again, I am one that bears Witness of my self, and the Father that sent me beareth Witness of me: And again, When*

John xv. 26. *the Comforter is come, whom I will send unto you from the Father, he shall testify of me!*

John x. 30. *And again, I and my Father are one, not one Person but one Thing! in power.*

As for the Terms of the Doctrine, 'tis true, *Unity* and *Trinity*, and *Essence*, are not in Holy Scripture, but the Ideas or Things thereby meant are contain'd in Scripture plainly and amply enough; and these Words must be used by us, because they have been used in all Ages. The Ancients meant by *Essence* the Nature of God, according to Scripture, for the *Galatians*, when they knew

Gal. iv. 8. *not God, served those that by Nature are no*

Phil. ii. 6. *Gods. They express'd it also by the Form of*

Rom. i. 20. *God, and by the Godhead, or that by which God is God; for That, by which a Thing is*

what it is, may be call'd its *Essence*. Now as *Essence* agrees to singular Substances, it is call'd *Subsistence*; and as that Subsistence is found in rational Beings, it is call'd *Personality*; so that thus a *Person* is a rational Subsistence, having an Understanding and a Will of his own; and these *Three Divine Persons* are so described in Scripture, with the Pronouns *I*, *Thou*, and *He*, apply'd to 'em, whereby a Person is always denoted.

But this Truth is not discoverable by our Reason till it is assisted by Revelation; for tho' we are not against Reasons and Similitudes in explaining it, yet still we must regard it

as a *Mystery* or secret Truth; for it is call'd the *Mystery of God, and of the Father, and of Christ*: And it is properly a *revealed Truth*.

states these Words not after the *Vulgate Latin*, *Et hi Tres unum sunt*, And these Three are one Thing; but immediately from the *Greek*, *Et hi Tres sunt unus Deus*, And these Three are one God; for if he had not had a *Greek* Copy before him he would have readily follow'd the *Vulgate Latin*.

or what we could not have known without Revelation. Nor were any of the Heathen Sages, by all their penetrating Reason, ever able to discover it; for what we find like it in their Writings, is only a Vestige of the Divine *Trinity*, not by mere Ratiocination, but by the Remains of the *Noachical* Religion, and by conversing with the *Jews*; and even that too was mixed with Fable. Indeed *Plato* talks of God's *three Principles*, which *Proclus*, one of his Followers, calls a *Piece of Theology deliver'd by God himself!* tho' not immediately to *Plato*, but to those from whom *Plato* learn'd it, even the *Jews* in *Egypt*, where *Plato* liv'd thirteen Years. Therefore the *Unitarians* are unjust, in affirming, that the *Christians* borrow'd their Notion of the *Trinity* from *Plato*; for they never quoted him till some Platonists turn'd Christians. Even *Justin Martyr*, who admir'd *Plato*, declares, it was only from the written Word of God that he receiv'd the Christian Religion, and he never quoted *Plato* against the *Heathen* and *Jews* in Defence of the *Trinity*; nay, *Justin* wrote against *Marcion*, who from *Plato's* Writings had broach'd his wild Opinions: So *Tertullian*, perceiving the *Gnosticks* and *Valentinians* made much use of *Plato*, calls his Books *the Sauce of all Hereticks*, by which they spoil'd and corrupted the Purity of Christianity. Omnium Hereticorum Condimentum.

And yet we have this Advantage from *Plato's* Notion of the *Trinity*, that it is not the Invention of *Justin Martyr*, (as some of the Adversaries have foolishly affirm'd) but was intimated, tho' obscurely, by *Plato*, about five Hundred Years before *Justin*; and also, that the most learned among the *Heathen* found not those Absurdities in this Doctrine that the *Socinians*, *Arians*, *Unitarians*, and others, now pretend to find. But still it remains true, that the *Heathen* Sages from natural Reason, unassisted with Revelation (either written or traditional) could not conclude that God, who is one in Essence, is Three in Personality, and Mankind is oblig'd to Divine Revelation for that Discovery.

There-

Therefore in treating of this Mystery,

- I. I shall shew how it is reveal'd in the *Old Testament*.
- II. And how it was believ'd by the ancient *Jews* from the sealing of the *Old Testament* till after the *Romans* destroy'd *Jerusalem*.
- III. How it is reveal'd in the *New Testament*.
- IV. I shall prove the *Deity* and *Personality* of the *Father*, the *Son*, and the *Holy Ghost*, according to *Scripture*.
- V. Shall enquire how these *three Persons* differ from *human Persons*, from the *Divine Essence*, and from *each other*.
- VI. Shall explain the *Divine Economy* or *Family-Dispensation* and *Government* of these *three Persons* of the *one Godhead* in and over the *Church*, the *House* and *Family* of *God*.
- VII. Shall shew the *Opinion* of the first *Christians* about this *Doctrine*, before and after the first *Council* of *Nice*.
- VIII. Shall answer the usual *Objections* against it.
- IX. Shall enquire, Whether this *Doctrine* is necessary to be believ'd?
- X. And conclude, with the good *Improvement* that true *Believers* can make of this *Truth*.

I. I shall shew how this *Doctrine of Trinity in Unity* is reveal'd in the *Old Testament*; beginning with the first Words of Holy Scripture.

1. In the beginning *God*, *ELOHIM*, created the *Heavens* and the *Earth*; where *Elohim*, a plural Name, is join'd to a singular Verb, *created*; but seeing there can be no Plural of less than Two, we must at least suppose, that the *Father* and the *Logos* are meant here, and the *Spirit* in Verse 2. who moved upon the *Face of the Waters*! And these are the *three Elohim* equally concern'd in *Creation*, as the *three Persons* in the *one Essence* of *God*.

The modern *Jews* deny not that *Elohim* is plural; nay, the *Talmudists* teach, that the In *Megilla*, cap. i. Fol. ii. seventy two Interpreters purposely changed *Elohim* into *Theos*, *God*, in the singular, least *Ptolemy Philadelphus*, who employ'd them, should think the *Jews* were *Polytheists*, like himself.

But *Moses* intending to root out *Polytheism*, why did he use the plural *ELOHIM*? For he had the singular *ELOAH* (which he used *Deut. xxxii. 15, 17.*) and several other Names of *God*.

God in the singular, as **EL** and **Jehovah**, any of which had been fitter against *Polytheism*; but *Moses* here chose not two singulars, not saying *Jehovah created*, but a plural Noun with a singular Verb, *Elohim created*! and repeats it thirty Times in his History of the Creation. Yet in other Places **ELOHIM** is joined to plural Verbs, Nouns and Adjectives; as *Elihu* says, *Where is ELOHIM thy Makers?* So *Abraham* said, *when ELOHIM caused me to wander*; where the Verb *caused* is plural. And *Jacob* called the Place *El Bethel*, because there **ELOHIM** appeared unto him; where the Verb *appeared* is plural. So *Moses* saith, *What Nation is so great, which has ELOHIM nigh unto the same?* Where the Adjective *nigh* is plural; and he calls God **ELOHIM CHAJIM**, the both Words being plural. And *Joshua* says, *Ye cannot serve Jehovah; for he is an holy God, ELOHIM KODESHIM*, both plural. So *David* says, *What Nation is like Israel, whom the ELOHIM went to redeem?* Where the Verb is plural (yet in the parallel Place the same Verb is singular;) and the living *Elohim*, both plural, is found in other Places. So that, tho' there is but one **Jehovah** there are three **ELOHIM**, to whom the Name and Title of *Jehovah* belongs; for in the Preface of the Decalogue, God says, *I am JEHOVAH thy ELOHIM*! and in many Places of the Pentateuch we read of *Jehovah Elobeka*, the Lord thy Gods: And indeed there is no Word in the Hebrew so constructed as *Elohim*, sometimes with the singular, and sometimes with the plural, and sometimes with both in the same Context.

But the Adversaries object,

1. That tho' *Elohim* is plural in Form, it is singular in signification, denoting one individual God; for that other sacred Writers express it by *El*, as *Job* ix. 2. But how should Man be just before *El*, God? And that when Creation and Divine Power is ascribed to *Elohim*, the exclusive Word *alone*, or *only*, is added; as in 2 Kings xix. 15. *Thou art the Elohim (God) even thou alone!* And in Psalm lxxxvi. 10. *Thou art the Elohim (God) alone!* and therefore **ELOHIM** is of a singular Signification.

Job xxxv. 10.

Gen. xx. 13.

Gen. xxxv. 7.

Deut. iv. 7.

— v. 6.

Living God;

Josh. xxiv. 19.

2 Sam. vii. 23.

2 Chron. xvii. 20.

Jer. x. 10.

— xxiii. 36.

Exod. xx. 2.

See *Hornbeckii Socinianismus confutatus*, Tom. I. Lib. II.

Answer.

Answer. We deny not that *Elohim* signifies a most singular Individual; for so is the Divine Nature; but we affirm, that in the individual God a Plurality of Persons is denoted by *Elohim*, according to its peculiar Construction. They would fain have us think, That Divine Power is ascribed to the alone Person of the *Father* exclusive of the *Son* and *Spirit*; for the Word *Individual* is ambiguous: But if they say it is ascribed to the alone individual God, we agree, and they argue nothing; for the Dispute is not about the *Unity* of the Godhead. Nor does it follow, because *Elohim* is expressed by the singular *El*, that it denotes only one singular Individual; for it only follows, that *Elohim* is the same with *El*, the same one God being call'd both *Elohim* and *El*, for divers Reasons; or *Elohim* to express a Plurality of Persons, and *El* to express the *Unity* of Nature. Nay, the Adversaries are forced to own, that *Elohim* signifies a Plurality of Attributes; and therefore it is not of a singular Signification; and they contradict themselves.

2. *Objection.* The *ELOHIM* of *Moses* is of a singular Signification, because no Interpreters have dared to render it in the plural, *GODS*; whereas in other Places they have so render'd it; as *Psal.* lxxxii. 6. *I have said ye are Gods, Elohim!* speaking of *Magistrates*; and *Psal.* xcvi. 7. *Worship him all ye Gods, Elohim!* speaking of *Angels*.

Answer. The Word *Elohim* in those Places signifies *Magistrates* and *Angels*, but not *God*, as is granted on all Sides:

As for the Interpreters, the best of 'em are of our side; but the Genius of other Languages agrees not with that *Hebraism*; for we use not to join a Plural with a Singular, and it is harsh with us to express *God* in the Plural; for that the Word *God* denotes, in our modern Languages, the Nature of *God*, not the Persons in the Godhead; whereas *Elohim* denotes both. Therefore seeing all Languages want a fit Word for *Elohim*, all Interpreters should have retain'd it as well as the Word *Jehovah*, and have thus render'd it, In the Beginning *Elohim* created, whereby this Objection had been prevented.

3. *Objection.* *Christ* and his Apostles ascribe Creation, not to a God implying Multiplicity or Plurality, but to a most singular Individual call'd the *Father*; for *Matt.* xi. 25. *Christ* says, *I thank thee, O Father, Lord of Heaven and Earth!* And the Apostles with one accord pray, *Lord, Thou art God who hast made Heaven and Earth, &c.*

Soon

Soon explaining who he is ; *For of a Truth against thy holy Child Jesus — they were gathered together !* Wherein *Creation* is ascribed to God the *Father alone*, without implying the *Trinity* : For though we should grant that *Elohim* implies a certain *Plurality*, yet none can deny that *one singular Individual* is denoted by the Appellation of *Father*, to whom *Creation* is ascribed. Now sure *Christ* and his Apostles speak not repugnantly to *Moses* ; therefore the *ELOHIM* of *Moses* means *one sole individual*, even the *Father of Jesus Christ*.

Answer 1. It is allow'd, that *Creation* is ascribed to the *one singular individual God*, without implying a *Multiplicity*, and to *God as the Father* ; and to the *Father alone*, in exclusion of *other Gods*, but not of the other divine *Persons*, the *Logos* and *Spirit*, to whom *Creation* is also ascribed.

2. *Christ* there spoke of himself as the *Mediator*, acting by Commission from the *Father* in the Economy of *Salvation*, and spoke of the *Father* there as *God* ; and so did the Apostles. Now we don't say that *Christ*, as *Mediator*, created the *World*, but as the eternal *Word* or *Logos*, by whom all Things were made.

3. The word *Individual* being here ambiguous, we thus distinguish : If they say that *Creation* is only ascribed to the alone individual *Person* of the *FATHER*, and not to the *WORD* and *SPIRIT*, it is false, as will appear in the Sequel : But if they say, it is ascribed to the alone individual *God*, it is true ; for that the divine *Nature* is there express'd by the *Father* ; and so they argue nothing.

4. *Objection.* If the *ELOHIM* of *Moses* imports a *Plurality* of *Persons*, why not also a *Plurality* of *Essences* ; for if the singular Word *God* signifies the *one numerical Essence* of *God*, why may not the plural Word *Elohim*, *Gods*, signify a *Plurality* of *Essences* ? For what can *Three Elohim* signify, if not *Three Gods*, unless the Ignorance of the *Hebrew* word covers the Error ? And if *Elohim* signifies a *Plurality* of *Persons*, why is it used so often to express *one single Person* ? For *MOSES* is said to be unto *Aaron* instead of *ELOHIM*, and *one Angel* is call'd *Elohim* ; the *one Idol Dagon* is call'd *Elohim*, and other single Idols in Scripture : Also the *sole Person* of the *Father*, Therefore *ELOHIM*, *ELOHEKA*, *God thy God*, hath anointed thee : Because, with the *Hebrews*, those Things that signify *Dignity*, are express'd in the *Plural*, for the more Honour ; as the word *Elohim*,

Exod. iv. 16.

Judg. xiii. 23.

1 Sam. v. 7.

Psal. xlv. 7.

D

that

that denotes *Empire*, Strength, and Power; so the words *Baalim* and *Adonim*, tho' plural, have often a singular Signification.

Answer 1. *ELOHIM* is derived from an old *Arabick* word, signifying to *worship*; but even their Import of the word is not repugnant to our Doctrine.

2. Nor is our Argument infringed by allowing that Names of *Dignity* are deliver'd sometimes in the *Plural*, in the second and third Person; and are join'd with a *Singular*, (tho' not in the first Person) for that we argue not only from *Elohim's* being of the plural Number, but especially from its peculiar Construction.

3. The Practice of dignify'd Persons speaking of themselves in the *Plural*, is not very attient, and not used by God in the first Person, who said, when giving the Law, *I am Jehovah, thy God*: Nay, tho' Kings, for the more Honour, speak of themselves in the *Plural*; as, *We George, We Philips*, &c. yet none of them ever said, *We Georges, We Philips*; nor *Georges the King, Philips the King*, as *Elohim* is often used of God in Construction. Besides, when Princes first began so to speak, they intimated, that other Persons were join'd with them, either in Command, or in Council, till Custom brought it into the Courts of even absolute Monarchs; but from the Beginning it was not so, for antiently they said, *I Pharaoh, I Nebuchadnezzar, I Cyrus*, &c.

4. The Word *Elohim* cannot signify a *Plurality* of *Essences*; for That is not necessarily infer'd from a *Plurality* of Number, and is also repugnant to the *one Essence* of God: Thus as Magistrates, or Angels, are called Gods, *Elohim*, they are not meant Gods by Nature, for *JEHOVAH* is *One*; So by the *ELOHIM* of *Moses* we cannot understand *more Gods* by Nature: But the peculiar Construction of *Elohim*, allows it to be used sometimes to express *one Person* in the Godhead, by way of Appropriation; for that it ever implies the *other two Persons*, and intimates the *one Essence* of the *three Persons*, or *Elohim*, who are not *three Gods*, but *one God*, or *one divine Essence*.

5. This Idea is not cover'd by the Ignorance of the *Hebrew* Word, *Elohim*; for some of our Side have been and are as well skill'd in that Language as any of the Adversaries; and in all Ages it has been own'd that *Elohim* signifies a *Plurality*, tho' not of *Essences*.

6. When *Elohim* is apply'd to Others besides God, it is only an improper Appellation, which cannot destroy its true and proper Acceptation: And tho' Words loose somewhat of their

their proper Strength and Signification by the Figures, call'd *Metaphora* and *Katachrests*, when only the Name is regarded ; yet when the Name *Elohim* is properly spoken, viz. of *God*, it cannot, by the other figurative Application, lose its Force of signifying a *Plurality of Persons*, but retains it.

II. The next *Testimony* from the *Old Testament* is in those Texts where God speaks to himself, or of himself, in the *Plural*.

Thus *Moses* brings in God, saying to some other Person, *Let such a Thing be made*, and it was made ; for this Phrase, *And God said*, is eight times used in the first Chapter of *Genesis* : But to whom did he speak ? even to himself, or the *Father* to the *Logos* and *Spirit*. Not that we suppose a formal and proper Discourse or Colloquy among the three Persons in the *one* Godhead ; for that This is reveal'd only after the manner of Men, in a Way suitable to our Capacity, for otherwise we could not understand God's Revelation.

Socinus expounding *John* i. 3. *All Things were made by him*, (the *Logos*) understands it not of the first Creation, but of the *second* : But his Disciples, the modern *Unitarians*, have deserted him, and agree in what he deny'd ; only they suppose the *Logos* to signify no more than the *Virtue* and *Power* of God : So that by this Phrase, *Let such a Thing be made, and it was so* ; they think no more is imported than God's exciting of himself to do it, or that God said to himself, as one Person only, *Let it be done, and it was so*.

But an impartial Reader will be of our Mind, when he reads *Ver. 16. And ELOHIM said, Let us make Man after our Image, after our Likeness* ; where the Plural, *Elohim*, is join'd to a plural Verb, *make* ; and God speaks to more, *Let us* ; and to Equals, *after our Image*, (for whether the *Father*, the *Logos*, or *Spirit*, spoke first, they are each the *Jehovah Elohim*, and equal in the Work of Creation) and not to any that have not the Power of creating ; which is an easy and a natural Thought ; nay, it is explain'd by the Judgment of the old *Synagogue*, who believ'd the *Logos* to be a *real Agent*, a true efficient Cause to whom God spoke, and who, by his infinite Power, perform'd the Works of the six Days ; tho' the modern *Jews* affirm, that God here spoke to the *Angels* ; a Notion so ridiculous, that it refutes it self ; for Man was made not after the Image of the *Angels*, but of God, who wanted not their Help.

The *Talmudists* say, that *Moses* was startled at those Words of God, *Let us make Man!* and fearing the Danger of *Polytheism*, he refused to write it, till God gave him express Orders.

Another of this sort is *Gen. iii. 22. And JEHOVAH ELOHIM said, Behold, the Man is become as one of us, to know Good and Evil*; wherein a *Plurality* of Persons is plainly intimated. To which the *Adversaries*

Object, That, no doubt, God alludea to the Words of the *Serpent*, ver. 5. *And ye shall be as ELOHIM, Gods, knowing Good and Evil*; but 'tis certain the *Serpent* promis'd not an *Identity*, or entire Equality with God the Creator, who has neither Beginning nor End; for the *Serpent*, and *Eve* too, knew they were created by him, or had a Beginning: Therefore the *Serpent* propos'd not the *Essence* of God to *Eve*, but a certain *Quality* of God, call'd, the *Knowledge of Good and Evil*; which God having communicated to the *Angels*, they are therefore call'd *Elohim, Gods*, and sometimes he join'd himself with them, as here, no doubt, when he says, *One of us*: But we cannot thence conclude, that the *Angels* had the same *one Essence*, or Nature of God, and the Particle of Similitude is also remarkable, *quasi, or as one of us*.

Answer i. They are not determin'd what to mean by *Elohim*; first expressing it by a certain *Quality* in God, or *Knowledge*, which being communicated to the *Angels*, they are next meant by *Elohim*; but it cannot mean both. Nor is there any proper *Quality* in God communicable to Creatures; for tho' he communicates *Knowledge*, yet not formally *his own* proper Knowledge: Nor have they given any Argument to prove that the *Angels* are here meant, nor have any translated it, *Ye shall be as Angels*, as indeed there is no Ground for such a Translation.

2. But what was the *Angels* Knowledge of Good and Evil that the *Serpent* propos'd for the alluring of *Eve*? For if it was *That* of the *fallen Angels*, the *Serpent* acted not like himself, not artful enough; and if she knew not their Fall, yet the Proposal was not powerful enough to seduce her from God, for that it was not worth while to emulate the *Angels* in *Knowledge*, our Parents being but a *little lower* than the *Angels*.

3. What then is the Amount of their Objection? It is only this, that *none can be tempted to affect an Equality with God*: But this is contrary to the Experience of all Ages; for that same Satanical Ambition of the *fallen Angels*, infused by the diabolical *Serpent* into our first Parents, is from them transmitted to their Offspring, tho' all of them don't equally discover

discover it: Have we not heard of great *Tyrants* that affected the divine Name, State, Glory, and Worship? They would be *Gods*; but never affected to be *Angels*: They would be *deify'd*, and were above being *angelify'd*; which is a plain Indication that our first Parents vainly affected and rashly aspired after a certain *Equality* with God, in listning to the *Serpent*; but it cannot be prov'd that they affected to be *like the Angels*, especially that *Moses* has not yet spoken any Thing of *Angels*.

4. Nor would the subtle *Serpent*, or *Satan* in the *Serpent*, propose to *Eve* such a Similitude to *Elohim* openly and directly; for in Temptations many Things are to be conceal'd, or dubiously moved, that the Person tempted may not see at first the Absurdity and Danger of the Proposal; therefore it is not worth enquiring, *whether the Serpent propos'd an entire Likeness to God*, or only a considerable Likeness, while we know it was such a Likeness as tempted her to transgress.

5. And whereas the Adversaries boldly affirm, that *God joins the Angels with himself in the same Pronoun*, when he says, *Behold, Man is become like one of us*; it will farther appear to be false, by considering that God never join'd himself with his Creatures, *Angels* or *Men*, so as to make himself one of *them*, or so as to denote them to be *one with him*, like *one of us*. No, they cannot prove it; nor can we know what God could intend by such a Conjunction with the *Angels*; for *Man* was formed after the *Image of God*, not of the *Angels*: Nay, if the *Angels* were here meant, God had said, not *like one of us*, but *like one of you*; nor could the Phrase be taken ironically, but seriously, like *one of us*, that is, like the *Angels fallen from us*: But the Phrase is spoken by way of Reproach upon *Man*; as if God had said, *Behold, how finely indeed is Man become like God, as one of us, the ELOHIM: How miserably disappointed is Man of his vain Hope?*

Another Text of this sort is *Gen. xi. 7. Go to, let us go down, and let us there confound their Lip, or the Speech of the Builders of Babel*; for God speaks to more than one, else he had said in the Singular, *Come Thou, and let us go down*. But he speaks here not Imperatively, *Descend you, and confound you their Speech*, as if he spoke to Others different from Himself, and below him; but he speaks serenely, after the manner of Men, as to Equals, *Let us go down, and let us confound their Lip*; for that Work could not be done by any short of the Almighty: And here the *three divine Elohim* are brought in consulting, like *three intimate Friends* among Men,

Men, which we should understand with Reverence in a way worthy of God.

Another is *Isai. vi. 8. And the Voice of Jehovah said, Whom shall I send, and who will go for us?* For it is God alone that sends the Prophets, whose Credentials are, *Thus saith Jehovah*; and tho' here *Jehovah* was attended by the Angels as his Servants, they are not join'd with him in sending the Prophet, nor comprehended under the Pronoun *us*, for the Reasons above mention'd. Therefore God speaking first in the *Singular*, as *JEHOVAH*, and next in the *Plural*, *Who will go for us?* he intends a *Plurality*, not of *Essences*, but of *Persons* in the same *one* divine *Essence*.

The modern *Jews*, to avoid the Evidence of those texts, intangle themselves, and contradict one another: For,

1. Some of them flatly deny that those *plural* Words denote a *Plurality* in the Godhead, and say they should be understood as if written in the *Singular*, which ill grounded Notion is foolishly borrow'd by the *Unitarians*.

2. Others of them confess the Words denote a *Plurality*, but affirm it is of God and his Angels, whom he joins with himself as his Counsellors; for which they can only quote *Dan. iv. 17. This Matter is by the Decree of the Watchers, and the Demand by the Word of the Holy Ones*, whom they call the holy Angels. But for Answer,

1. The Nature of the Works, to which the *Jews* would apply this Text, is infinitely above the Dignity and Power of Angels; such as the Creation of the World, the Formation of Man, the Confusion at Babel, the sending of the Prophets; all Works worthy of none short of the *Eternal*.

2. The Thing they would prove is false, and contrary to Scripture, which expressly denies that God has any Companions or Counsellors; for *who hath directed the Spirit of Jehovah, or, being his Counsellor, hath taught him?*

3. They cannot produce any one of their old and best Commentators who ever asserted such a Consultation of God with his Angels; for tho' they allow those *Watchers* and *Holy Ones* to be Angels, yet they affirm the Decree to be from the Mouth of God; and say, it is call'd the Decree of the Angels, because they are the Ministers of God to execute his Decrees. Thus *Jeremiab* is said to be set over Nations and Kingdoms, to destroy and to throw down, to build and to plant: Not that God shared that Power with his Prophet, as his Counsellor.

4. This

4. This appears in this Decree here of a Revolution in that great Empire, which the *Angels* were to execute: But the Disposal of Kingdoms properly belongs to the eternal Wisdom, or *Logos*, by whom Kings reign.

5. Therefore these Words of *Daniel* rather signify the three Persons in the one Godhead; because the *Angels* are no where else call'd *Watchers*, but God is often said to watch over his People, and against his Enemies. The other Expression, *Holy Ones*, is certainly used of God in this same 14th Chapter, Ver. 8, 9, 18. even in the Plural, where *Elohim* *Kodeshim* is translated *Holy Gods*; for NEBUCHADNEZZAR speaks not in the Style of an *Heathen*, but in the Style of *Daniel*, and therefore our Translators should have renderd it in the Singular, *Holy God*; so the *Watchers* and *Holy Ones* in the Plural, importing *Elohim*, should be renderd in the Singular, *Watcher*, and *Holy One*, who is mentiond, Ver. 13. in the Singular; And behold a Watcher and an *Holy One* came down from Heaven: Nay, this Decree of the *Watchers* and *Holy Ones* is called, Ver. 24. the Decree of the most High.

III. The next Evidence from the Old Testament is in those Texts wherein JEHOVAH is distinguish'd from JEHOVAH, and God from God. Thus,

Gen. xix. 24. JEHOVAH rain'd upon Sodom Brimstone and Fire, from JEHOVAH out of Heaven: For tho' some think not this sufficient against the *Jews*, who affirm, that Jehovah rain'd it from himself, or miraculously; yet seeing *Philo* asserts, that the *Logos* rain'd Fire from Heaven then; and seeing many ancient Christians, of great Note, thought it spoken of the *Logos* and the Father, and that it is agreeable to the Christian Faith, it may be esteem'd a good Testimony; especially that in the *Chaldee* of *Onkelos*, it is renderd, JEHOVAH rain'd Fire from before the Face of JEHOVAH from Heaven.

Psal. xlv. 6, 7. Thy Throne, O *Elohim*, is for ever and ever; therefore *Elohim* *Eloheka*, God thy God, hath univerted thee; where the *Logos*, as the promised *Messiah*, is call'd *Elohim*, and distinguish'd from the Father.

Psal. cx. 1. JEHOVAH said unto ADONI my Lord; or the Father said unto the *Logos*, the appointed Lord of the Church, as Mediator; which is very plainly urged by the *Logos* Incarnate himself, against Matt. xxii:44. the *Jews*, and by his Apostles. But the *Logos* is *Jehovah* too, as in the Sequel.

Isai. xlviii. 16. And now the Lord God and his Spirit hath sent me, as is intimated in the Context.

Dan.

Dan. ix. 17. The Prophet prays, *Now therefore, O our God; bear for the Lord's sake, or for the sake of the promised Messiah.*

Hos. i. 7. God says, *I will have Mercy upon the House of Judah, and will save them by JEHOVAH their God; or by the Logos, the Saviour.*

IV. In the *Old Testament* the Name of God is thrice repeated in a Breath.

Exod. iii. 15. In the *burning Bush*, God said to *Moses*, *I am that I am; I am the God of Abraham, and the God of Isaac, and the God of Jacob.*

Numb. vi. 24, 26. *Moses* blessed the People thus: *May JEHOVAH bless thee and keep thee; may JEHOVAH make his Face to shine upon thee, and be gracious unto thee; may JEHOVAH lift up his Countenance upon thee, and give thee peace; for tho' there is but one Jehovah, yet there are three divine Persons to whom that Name belongs, which is incommunicable to any Creature, as the peculiar Name of the true God.*

Isai. vi. 3. The *Seraphim* cry'd, *HOLY, HOLY, HOLY is the JEHOVAH of Hosts; importing, that the Father is holy, the Logos holy, and the Spirit holy; and that these three Persons are the one Jehovah.*

Isai. xxxiii. 22. The Church rejoiceth, *JEHOVAH is our Judge, JEHOVAH is our Law-giver, JEHOVAH is our King, he will save us.*

Dan. ix. 19. *Daniel* prays, *O LORD bear, O LORD forgive, O LORD hearken and do for thine own sake, O my God.*

But sure none will call these useless *Tautologies*, who reverence Holy Scripture, but must perceive the Mystery of the Holy Trinity of Persons in the Unity of the Godhead to be intimated thereby.

V. Nay, the three Persons are intimated together: For, *Psal. xxxiii. 6.* *By the Logos, or Word of JEHOVAH, the Heavens were made, and all the Host of them by the SPIRIT of his Mouth; for thus Jehovah importing the Father, He, with the Logos and the Spirit, are the one God, or the Creator.* This Meaning of the Text is own'd by the *Cabbalist Jews*.

Isai. lix. 19, 20. *The SPIRIT of JEHOVAH shall raise up a Standard against him; and the REDEEMER shall come to Zion; where Jehovah imports the Father, and the Redeemer the Logos.*

Isai. lxi. 1, &c. The *Logos*, as the promised *Messiah*, speaks of himself, and of the *Father* and *Spirit* together, saying, *The SPIRIT of Jehovah, God, is upon me, because JEHOVAH hath anointed me, &c.*

Isai.

Isai. lxxiii. 7, &c. The Prophet says, *I will mention the owing Kindness of JEHOVAH, and the Praises of JEHOVAH, according to all that JEHOVAH has bestowed on us.—And the Angel of his Presence saved them, (or the Logos Messiah, so call'd from his Office; for Angel is the Name of an Office) but they rebelled, and vexed his HOLY SPIRIT; a plain Testimony.*

Hag. ii. 4, 5. For I am with you, saith the JEHOVAH of Hosts, with the Word or LOGOS, by whom I covenanted with you when you came out of Egypt; and with my SPIRIT remaining among you, fear ye not.

For thus it should be translated, as Junius has render'd it.

And every one knows that the Chaldee generally renders Word by *Memra*, or *Logos*, and speaks of the Spirit as of a Person; so that this is also a plain Testimony for the Trinity.

A Plurality of Persons in the Godhead is intimated also in *Prov. xxx. 3.* *I have not the Knowledge of the Holies, in the Plural.*

Eccles. xii. 1. Remember now thy Creators, in the Plural.

Isai. liv. 5. For thy Maker is thy Husband; in the Hebrew, thy Makers.

Now we argue not from one of these Texts singly consider'd, but from them all together, that under the *Old Testament* Believers had a true Notion of a Plurality in the Godhead, not of *Essences*, but of *Persons*, and even of a *Trinity of Persons*; and we should see it more clearly, if we had in Writing the Expositions of the *Patriarchs* and *Prophets*, and other learned and pious Persons, who taught the Truths of God to the rising Generation; and, according to the Intimations they had from God, convey'd three distinct Characters of *Father, Word, and Spirit*; for the Number *Three* was observed in the publick Benediction, in solemn Praises, and in solemn Prayer, even tho' true Believers then were still zealous for the *Unity* of the Godhead. But tho' we are deprived of those Helps, we have the Assistance of their Offspring; which leads me to speak of the next General, viz.

II. To shew how this Doctrine was believ'd by the antient Jews, from the sealing of the *Old Testament*, till after the Romans destroy'd *Jerusalem*.

The *Old Testament* was seal'd when *Malachi* finish'd his Prophecy, and *Nehemiah* finish'd his Reformation, at the End of the first seven Weeks of *Daniel's seventy Weeks of Years*; or before the Christian Era, 410. A. M. 3594. But tho' nothing was afterwards added to the *Old Testament*, as a Part of the sacred Canon and Rule of Faith, there were fe-

veral good Books written call'd the *Apocrypha*, and several good Paraphrases and Commentaries on the *Old Testament* made, which, when collected, the *Jews* call *Targums*; from which I shall shew the Opinions of those *antient Jews* in this Point.

I. The Books call'd APOCRYPHA, tho' not *canonical*, or of the same Authority with the Law and the Prophets, yet being of great Antiquity, and written many Years before *Christ*, we may use them for witnessing what was the Faith of the *Jewish Church* in those Times; for in them we find,

(1.) A *Plurality* and TRINITY express'd. Thus, *Tobit* viii. 6. the Author useth a *Plurality* in Matrimony: *Thou hast said, It is not good that Man should be alone; let US make unto him an Aid*; whereas, in *Gen.* ii. 18. God speaks of himself in the *Singular*, *I will make him an Help. Wisd.* ix. 1, 4, 17. The *Jews* then own'd the *Creation* by the *Logos* and *Spirit*, agreeable to *Psal.* xxxiii. 6. saying, *O God of my Fathers, and Lord of Mercy, who hast made all Things by thy Logos, — give me Wisdom that sitteth by thy Throne; — and thy Counsel who hath known, except thou give Wisdom, and send thy HOLY SPIRIT from above? where the Logos and Spirit are plainly distinguish'd from the Father.*

(2.) A second *Person* at full Length, under a Variety of Names. Thus,

Wisd. vii. 25, 26. *For she (Wisdom) is the Breath of the Power of God, and a pure Influence or Stream flowing from the Glory of the Almighty; — the Brightness of the everlasting Light, the unspotted Mirror of the Power of God, and the Image of his Goodness.* Hence, it seems, the *Apostle* borrow'd what he says of the *Logos* Incarnate, that he is the *Brightness of the Father's Glory*, and the express *Image of his Person.*

Ecclus. li. 10. *I call'd upon the Lord, the Father of my Lord*; as in *Psal.* cx. 1. These Authors speak of the *Logos*, or *Wisdom*, just as *Solomon* doth in *Prov.* iii. and viii. affirming also, that he deliver'd *Israel* out of *Egypt* and the Red Sea, convers'd with *Moses* in a dark Cloud, by whom he gave Covenants and Judgments, and exalted *Aaron*; that the *Angel* who appeared to *Josuah* was *JEHOVAH* himself; and they ascribe to the *Logos* the Glory of the Miracles done by *Elijah*.

They

They speak of a *singular Angel* performing the peculiar Operations of God, even the *Angel* who is *Jehovah*; believing that while other Nations were left to the Government of ordinary *Angels*, ISRAEL was under the Conduct of the *Angel* JEHOVAH; for in the Division of the whole Earth he set a Ruler over every People; but Israel is the Lord's Portion. It was neither Herb nor mollifying Plaster that restored them to Health; but thy Logos, O Lord, who healeth all Things. Thine almighty Logos leapt down from Heaven out of thy royal Throne, as a fierce Man of War, according to *Exod. xv. 3*. And thus the Equality of the Logos to the Father is intimated by his sitting on the royal Throne.

Ecclef. xvii. 17.

Wisd. xvi. 12. — xviii. 15.

They speak of the same *singular Angel* as the God of Israel, in *Exod. xxiii. 21*. and distinguish him from all that are call'd *Angels*, who are exhorted to worship God; O ye *Angels of the Lord*, bless ye the Lord, &c. but he, being the Object of Worship, is not exhorted.

Song of the three Children, ver. 36.

If it be objected that *Ecclef. xxiv. 9*. *Wisdom* says, God created me from the Beginning before the World; therefore the Logos is not eternal. We answer, that the Author follows the Greek Version of *Prov. viii. 22*. In the Original it is, *Jehovah possessed me*; and, *Ver. 18*. this same Author brings in *Wisdom*, saying, *I therefore being ETERNAL, am given to all my Children*.

Some few have said, without Proof, that the Logos or *Wisdom* in *Apocrypha*, is only a created Angel; but then the Logos in *John i. 1*. must be the same, which will not be granted by any Party.

Grotius is here quite deserted by the Unitarians.

But how came these Authors to have far better Notions of the promised *Messiah* than the modern *Jews*? It was not only because they had no *Christians* to contend with; but for that they had adhered to the Accounts of the *Messiah* in the *Old Testament*, and to the Commentaries of their Forefathers, believing him to be plainly reveal'd in *Psal. ii.* and *cx.* and thought it not absurd to suppose that God should visibly appear on the Earth; for *Baruch*, speaking of God, says, *Afterwards did he show himself upon Earth, and conversed with Men*.

Bar. iii. 37. John i. 14.

They speak of the *Appearances* of God as an Epiphany, the very word used by the *Apostle* for the first and second Appearance of *Jesus Immanuel*.

2 Mac. xv. 27.

They

They believ'd the *second Coming of Messiah*, when the *Saints are to judge the Nations, and to have Dominion over the People*, imitated by the Apostle, 1 Cor. vi. 2. And at his *second Coming* they expected such a Manifestation of his Glory, as in the Consecrations of the *Tabernacle and Temple*; 2 Mac. ii. 8. *for when the Lord shall shew them these Things, (viz. the Tabernacle, the Ark, and the Altar of Incense, which Jeremiah hid in Mount Pisgah) the Glory of the Lord shall appear, and the Cloud also, as it was shewed under Moses, and as when Solomon desir'd that the Place might be honourably sanctify'd.*

(3.) A *third divine Person, or the HOLY GHOST*; for To him they ascribe the *Creation of the World*, saying, *Let all Creatures serve thee; for thou spakest, and they were made; thou didst send forth thy SPIRIT, who created them,* according to Gen. i. 2.

They account him the *Mouth of the Lord*; 1 Efd. i. 28, and speak of the *BINAH, or Understanding*, by which the *Holy Ghost* is meant, according to Prov. iii. and viii.

Thus *Wisdom has been created (or existed) before all Things, and the UNDERSTANDING of Prudence is from Everlasting*; and the *Holy SPIRIT of Discipline will flee from Deceit, and remove from Thoughts that are without UNDERSTANDING.—The SPIRIT of the Lord filleth the World.*

They own him to be *sent of God*, as the Inspirer of the Prophets; for they say of *Isaiah*, that *by an excellent SPIRIT he saw what should come to pass at the last*; and as the *Inlightner* and Sanctifier of a good Man, for *when the great Lord will, a good Man shall be filled with the Spirit of UNDERSTANDING; he shall pour out wise Sentences, &c.*

II. The *Chaldee Paraphrases*, at first in Scraps, but at length collected into Books by *Jonathan, Onkelos, and Others*; which Books are call'd *Targums*. *ONKELOS* collected Paraphrases only on the *Pentateuch*, or five Books of *Moses*, but *JONATHAN* and the Others on all the Books of the *Old Testament*. The *Jerusalem Targum* on the *Pentateuch* seems to be only an Abridgement of the others. Those *Paraphrases* began from the Days of *EZRAH*, but were not begun to be collected into the *Targums* till about thirty Years before *Christ*: And these

these Authors being Men of great Probity and Skill, Members of the *old Synagogue*, and of high Esteem among the *Jews*, are unexceptionable Vouchers of the Sentiments of the *old Jews* before *Christ*.

It were endless to quote them about the *Memra*, (the same with the *Logos*) whom they account a *divine Person*, distinguishing him as the *Logos*, or *Word* of *JEHOVAH*, from *Pitb-gama*, that signifies only a Matter of Discourse, or a word written, like *Rhema* in *Greek*; for they ascribe to the *Memra*, or *WORD*, as to the true *Jehovah God*, all the Appearances, Acts, Promises, Threatnings, Judgments, and Worship of God. 'Tis true, *MEMRA* in *Hebrew*, and *Logos* in *Greek*, are taken sometimes in another Sense; yet seeing all sorts of *personal* Characters are by them expressly given to him, the meanest Capacity may understand it of a *real distinct Person*; and it is absurd to understand it otherwise *.

Nay,

* Some *Socinians*, hard put to it by the Authority of the *TARGUMS*, have endeavour'd to shake it off, See *Allix, ib.* by affirming, that in them the *MEMRA*, or *WORD* of *Jehovah*, is barely used to express the following Things, viz. the Decree of God;—his Commands;—his Oracles and Law;—his inward *Deliberation*;—his Promise;—his Covenant, and his Oath to the *Israelites*;—his Purpose to punish, or to do Good;—a prophetic Revelation;—the Providence that protected good Men;—in short, the *Word* by which God does promise or threaten, and declares what he is resolved to do; but that it is never used in the *Targums* to denote a Person.

But for Answer: Surely none of these Senses can take Place in the *Targum* of *Onkelos*, Gen. iii. 8. where the *Hebrew* words, *And they heard the Voice of the Lord God walking in the Garden*, are thus paraphrased; *And they heard the Voice of the Memra, or Word of the Lord*; nor in Gen. xv. where the *MEMRA* of *Jehovah* appear'd to *Abraham*, brought him forth abroad, spoke with him, and order'd him to offer a Sacrifice to him. Nay, allowing that in some Texts, *Memra* should have some of those Meanings, does it follow that in many other Texts it has not the meaning of a *real Person*? And supposing it signifies sometimes the *Command* of God, it cannot mean so in a Number of Places, where mention is made of the *Commands* of the *MEMRA* of the *Lord*. Can it be taken for the *Decree* of God in *Jonathan's Targum* on Hag. ii. 6. where the *Memra* is distinguish'd as the *Maker* of that *Decree*? Sure it cannot signify a *Decree* in those Places where the *Decree* of the *MEMRA* is spoken of. Nor can it signify the *Oracles* and *Law* of God, where the *Memra* is distinguish'd as the *Giver* of the *Oracles* and *Law* to the *Jews*, and where the *Paraphrast* intimates that it was for their refusing to offer Sacrifice to the *MEMRA* that the *Jews* often fell into *Idolatry*. Nay, there are so many, and so plain Proofs of the *Memra's*

See the *Targum* on the two Books of *Chronicles*, published by *Bec-kins*, about fifty Years ago.

signi-

Nay, after all the Pains of some running Adversaries to make the *Memra* signify otherwise, they are forced expressly to own, that it signifies a *Person properly so call'd*; and they consent to allow it in the *Arian* Sense to signify a *created God, by whom*, they say, *as by a real Instrument, God perform'd Creation*: But this Fiction never enter'd the Brains of the Collectors of the *Targums*; nor will we allow it.

For, by the way, if God made a *Creature* capable to *create the Universe*, what Character is left to distinguish the *Creator* from the *Creature*? How could God then appropriate *Creation*

signifying a *real Person* in the *Targums*, that no Man can deny it, unless he is resolv'd to oppose it at all Hazards.

At other Times the *Socinians* affirm, that in the *Targums* the *MEMRA* implies no more than that *God works by himself*; because the word *Memra* is used of *Men*, as well as of *God*. This is *Mov. Neocob.* much the same Objection with that of *Maimonides* the *p. 1. c. 23.* *Talmudist*, explaining in what Sense God is said to come out of his Place, in *Isaiah*, viz. that *God does manifest his Word or Will, which was before bidden from us*; for, says he, *all that God has created, is said to be created by his Word*; as in *Psal. xxxiii.* By the Word of the Lord were the Heavens made: As Kings transact Matters by their Order or Word, as by an Instrument.

Yet the single Affirmation of *Maimonides* cannot preponderate so many formal Proofs to the contrary: His Mistake was, that he thought the Christians made the *Memra*, or *Word*, an Instrument of God; and therefore says, that *God needs no Instrument to work by, but he works by his Will*; neither has he any Word properly so call'd; whereas the *Christians*, that are not *Arians*, apprehend the *MEMRA*, the *WORD*, the *Logos*, as a *Person* distinct from the *Father*, tho' of the same Nature, having the same Will and Operation.

But the Conjunction of the *Socinian* and the *Jew* cannot invalidate those Texts wherein the *MEMRA* is expressive of *God*; nor can it prejudice our Argument that the *Chaldee* Paraphrasts used the *Memra* in various Senses, (as the *Logos* is used in *Greek*) because the Places where the *MEMRA* signifies *God*, have no Equivocation in them, and import a *real Principle of Action*, call'd by us a *Person*.

The *Socinians* trivially object also, that no *Christians* ever quoted the *Targums* against the *Jews* before *Galatinus*, in the *XVth Century*; and that *Heinsius*, *Vechnerus*, and others, follow'd him in that Fancy. But, for Answer, the *Socinians* gain nothing if it was true, save only that the first Christians understood not *Chaldee*: But it is an impudent Falshood in learned Men to affirm, that the first Christians did not argue against the *Jews* from the *Jewish* Books; for *Origen*

Lib. IV. Cont. Cel.

treats of a Dispute, in which the *Christian* plainly demonstrated against the *Jew*, from *Jewish* Writers, that the Prophecies concerning the *Messiah* exactly agree to *Jesus*: And so *Justin Martyr*, in his *Dialogue* with *TRYPHO* the

Jew,

tion to himself in exclusion of any Partner or Instrument, as he often does? No; for the *Arians*, who worship *Christ*, tho' they own him to be only a *Creature*; and the *Papists*, who gulp down *Transubstantiation*, may teach that a *Creature* may be inabled to be the *Creator*; but we cannot understand it, and the antient *Jews* had call'd it *Blasphemy*.

Some have ignorantly affirm'd, that the *Memra*, or *Logos*, call'd *Jehovah* in the *Targums*, is only a *created Angel*, who speaks in the Name of God, as his Representative; whereas, in the *Targums*, he is the *Creator of Angels*, and of the Universe. 'Tis true, the Prophets represented God, tho' they only said, *Thus saith Jehovah*, &c. And *Christ* represented his *Father*, tho' he never assum'd the Name of *Father*; so none of the *Angels*, in their Apparitions, ever spoke or acted as *God*; for that would be as absurd as for a *Viceroy* to call himself the *King*. Nor can they prove that an *Angel* can sustain or bear the Name of *Jehovah*, as his *Embassador*, or that a *created Angel* ever personated *God*; for the Name *JEHOVAH* is given to *no Creature*, Place, or Thing.

Jew, proves, that the *Word*, or *Memra*, is not an *Attribute* in *God* nor an *Angel*, but a *real divine Person*, according to the Sense of the *Targums*.

Now supposing all the *first* Christians were not Scholars enough to peruse the *Jewish Books*, (which will not be granted) can That prejudice the *Truth* which ought to be received, how late soever it comes? 'Tis true, the *first* we find who professedly beat the *Jews* with their own Weapons, is *RAIMUNDUS MARTINI*, a *Convert-Jew*, about *A. D.* 1260. He had well studied the *Rabbins*, and makes Use of the *Targums* to very good Purpose, in his Book against the *Jews*, call'd *Pugio Fidei*, (or the *Dagger of Faith*) from which, in the next Century, *Perchetus Saluaticus*, compos'd another Book, call'd, *Victoria adversus Judaeos*, (or *Victory over the Jews*) neither of which were much minded in those dark Ages. But, when Learning reviv'd, *Galatinus* boldly transcrib'd their Notions and Proofs, as his own, without mentioning his *Authors*. It were to be wish'd, that many much conversant in the *Jewish Learning*, would follow the good Example of *Raimundus Martini*; as the learned *Dr. ALLIX* did, in his Book, call'd, *The Judgment of the antient Jewish Church against the Unitarians*.

Such an Undertaking, well and methodically perform'd, would soon beat the Enemy from a great strong Hold; for the *Unitarians* have been drove to shelter themselves under Lyes, or bold Assertions without Proof, accusing the *first Christians* of inserting in the *Jewish Books*, whatever is favourable to the *Trinity*, and the *real Divinity* of the *Logos*, or *Memra*, even tho' these same *Unitarians*, and all Men too, know assuredly that the learned and accurate *Jews* are the living Witnesses of the Falseness and Folly of such an Accusation.

in

in the *Nominative Case*, either single, or join'd with another Noun, as it is given to the *Logos*; but either in *oblique Cases*, or with a Verb *Substantive* understood; as *JEHOVAH Nissi*, *JEHOVAH Shamma*, &c. Nay, when the *Israelites* call'd the *Ark JEHOVAH*, it was because of its being the Symbol of God's special Presence, who is therefore said to dwell between the *Cherubim* on the *Mercy Seat*, the Top of the *Ark*.

Objection. But, say they, the *Angel* of *Jehovah*, who appear'd to *Moses* in the Bush, was a *created Angel*; which is confirm'd by *St. Stephen*, being distinguish'd from *Jehovah*, and acting only in his Name, or as his *Embassador*.

Answer 1. The word *Angel* or *Messenger* denotes not the *Nature*, but the *Office* of those blessed *Spirits*; and the *Logos* might well be so call'd by Virtue of his Office; for of old he did personate an *Angel*, or appear'd in the Shape of an *Angel*, (tho' no *Angel* did ever personate *God*, or appear'd as *God*.) And thus he is call'd the *Angel of God's Presence*, the *Angel of the Covenant*; as *God* said to *Moses*, *My ANGEL shall go before thee*.

2. He is by *Moses* and *Stephen* wisely distinguish'd from *Jehovah*; for the *Logos* is distinct from the *FATHER*, who sent him; and, according to the divine Economy, the *Father* is call'd *Jehovah* here, as the *Logos* is the *Angel of the Covenant*.

3. But being the same *one God*, or of the same *one divine Essence*, this *ANGEL*, without Robbery, formerly declares himself to be the *true God*, saying, *I am the God of Abraham, and the God of Isaac, and the God of Jacob*; which no *created Angel*, of the highest Dignity, ever durst say, and never did say: And the *ANGEL* that wrestled with *Jacob* is call'd *God*.

4. The Primitive Christians never doubted that the *Angel* in the *Bush*, who guided the *Israelites* thro' the Desert, was *CHRIST*, the *Son of God*, as to his divine Nature, or as the *Logos*; for *St. Paul* testifies that the *Israelites* tempted *Christ* by their *Rebellions in the Wilderness*.

5. But could the highest *created Angel* say from Mount *Sinai*, *I am JEHOVAH your God, who brought you out of Egypt*, as the *MEMRA* says in the *Targums*? wherein he is always distinguish'd from *created Angels*, as a Prince from his *Messengers*. Nay, even the *Talmudist Jews*, tho' the great Enemies of the *Trinity*, affirm, that *JEHOVAH* himself spoke

spoke these Words, which the *Targum* affirms of the *Memra*, or *Logos*.

But the Adversaries will object as long as they can; for they say,

Objection, That an *Angel* gave the Law from Mount *Sinai*, and not the *Logos*; and that the *Angel* is call'd God, because of speaking in God's Name; that the Law was ordain'd, and was spoken by Angels; and that God, who had spoken by Prophets, hath, in these last Days, spoken unto us by his Son; which could not be true if he had before made use of the *Logos* to give his Law to the Jews.

Gal. iii. 19.

Heb. ii. 2.

— i. 1, 2.

Answer 1. The old Jews always believ'd that the Law was given by *Jehovah* himself, and that this *Jehovah* is the *Logos*; which can be shewn at large. Nay, God, speaking of giving the Law, says, that then he had shaken the Earth; which the *Psalmist* signify'd long before that Prophet: But *St. Paul* applies that to our Saviour, whose Voice then shook the Earth. And *Onkelos* says, The People heard the Voice of the *MEMRA*, or Word of *Jehovah*, out of the Fire:

Hag. ii. 6.

Psal. lxxviii. 8.

Heb. xii. 26.

Deut. iv. 33.

2. Says *Moses*, When *JEHOVAH* came from *Sinai*, and rose up from *Scir*, he came with ten Thousands of his Saints, and from his right Hand went a fiery Law. Now this explains *St. Paul*, And the Law was ordain'd by Angels; which should be render'd among, or in Presence of Angels; as the same Preposition is render'd, 2 *Tim.* ii. 2. Among many Witnesses.

Deut. xxxiii. 2.

3. The Word spoken by Angels, was not the Law, but God's Threatnings and Judgments, denounc'd by the Prophets, and executed by the Angels; for God sent them often on such Errands.

As for the HOLY SPIRIT in the *Targums*, it is also the proper Name of a divine Person, to whom divine Power, Majesty, and Worship, are ascribed, which can be amply shewn in many Places: Nay, the modern Jews own, that *RUACH HAKKODESH*, or Holy Ghost, is a real Person, which will appear in the Sequel.

Indeed the *Socinians* object, that in some Places, the *Targums* render the Holy Spirit of the Hebrew by *Memra*, or Word; but those few Places cannot overballance the constant or current Style of the *Targums*: Nay, even the learned *Talmudist* *MAIMONIDES* owns, that he could not find the Cause of altering the Style, and

Mor. Neuch. p. 2.
c. 48. He should
behold in spirit a-
bout d. A. 1468.

wish'd he had more antient Copies of the *Targums* to find it out.

To these I may add PHILO the *Jew*, who wrote during *Christ's* Minority ; for when he appear'd before the Emperor *Caligula*, about *A. D.* 40. he was an old Man with grey Hairs ; so that he could not learn any Thing from the Sermons of *Christ*, whom he never saw, (for he liv'd at *Alexandria*) and he wrote before *Christ* began to teach. This *Jew* asserts,

The *Jews* say, in their Book of Prayers, that God is One, but not One alone, *Unus non Unicus*.

and superior Powers,

See *Philo* quoted often in Dr. *Allix's* Judgment of the *Jewish Church*.

That the Nature of God is incomprehensible, and we cannot form a just Idea of it ; that God is One, not with respect to Number, or that the Unity of the Godhead is transcendent, having nothing common with the Unity of other Beings, which fall under Number ; and that therefore the Unity of God is not to be reduced to Number. That God has two chief Powers, the one call'd *Theos*, God, and the other *Kyrios*, Lord, uncreated, eternal, infinite, immense, and incomprehensible, viz. the *Logos* and SPIRIT : That hence it appears how God is THREE, and yet but ONE ; which was represented to *Abraham* when *Jehovah* appear'd to him, and yet he saw three Men, which, in the mystical Sense, was, God attended with his two Powers, Principality, and Goodness, being himself but One in the middle of these Two. That God is call'd the God of Gods, not with respect to the Angels, (sometimes call'd *Elohim*) but to his two Powers, by whom he created the Worlds. That they appeared, spoke, and acted as real Persons, in a visible and sensible Manner ; and that their Symbols were the two *Cherubim* on the Mercy Seat, from between which God gave his Oracles, &c. consequently they were not Attributes of God only, as the Adversaries ignorantly say.

It were endless to recite what PHILO says of the *Logos* and the Spirit ; but tho' he is not always consistent with himself, and tho' his Notions are sometimes obscure and mixed with Errors, yet from what is clear, and plainly express'd in his Works, according to the *Old Testament*, we can easily perceive that the antient *Jews* before *Christ's* Time believ'd this Doctrine, (which is all I intend by producing his Testimony) for he speaks agreeable to the Style both of the Canonical and Apocriphal Books. Nay, his Testimony is so strong on our Side, that some of the Unitarians have given out (contrary to the Opinion of their beloved *Grotius*) that

that some *Christian* wrote the Books ascribed to PHILO, without offering the least Proof; which is known to be false and malicious.

Now from all this joint Evidence we find, that between the sealing of *Malachi's* Prophecy before the Christian Era, 410. till after the Destruction of *Jerusalem*, at least till the Death of *Onkelos*, A. D. 108. during five hundred and eighteen Years, the ancient *Jews* believ'd this Doctrine of TRINITY in UNITY.

I could next shew, at length, how the Cabbalist *Jews*, from thence down to our Times, have been of the same Mind, even tho' they have bitterly oppos'd the *Christians*, (mistaking them for *Trisheists*) and have spoke as much for the true scriptural Doctrine of the *Trinity*, as if they had been hir'd by us. I could also shew the Causes of the modern *Jews* differing from their Forefathers, and from the *Cabbalists*; but it would take too much Room: And therefore I shall proceed,

III. To shew how this Doctrine is reveal'd in the *New Testament*.

The *Evangelists* and *Apostles* being *Jews*, could not have Opinions of this Truth different from the common Opinions of the *Jews* in their Time, which had been handed down from their Fathers; only by a superadded Revelation their Notions are more ample and plain. I shall not here quote all the Texts that relate particularly to the Divinity of the Son and Spirit, but only those that speak of these *Three heavenly Witnesses together*, either expressly or consequentially, either with respect to their *one Essence*, or their *Personality* and divine *Economy*.

Now this Truth is testify'd in the *New Testament*, not only in 1 *John* v. 7. *There are Three that bear Record in Heaven, the Father, the Logos, and the Holy Spirit; and these Three are One Thing.* But also,

1. By the *Angel of the Lord* that appeared *Matt.* i. 20. to *Joseph* in a Dream, encouraging him to adhere to *Mary*, his betrothed Spouse, for that the Thing conceived in her was of the Holy Ghost; wherein the Three Persons are intimated, the FATHER by the Lord, whose *Angel* it was; and CHRIST's human Nature supposeth his divine, or the Person of the Logos.

2. By the *Angel GABRIEL*, in his Salvation to the Virgin MARY, *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that Holy Thing, which*

shall be born of Thee, shall be call'd the Son of God; the WORD made Flesh, IMMANUEL, God with us, whose human Body of the Virgin's Substance was formed by the Holy Ghost, who infus'd into it an human Soul; and his Efficiency is call'd the Power of the Highest, either of GOD consider'd essentially, or of the FATHER economically.

3. By the four Evangelists, MATTHEW, MARK, LUKE and JOHN, who have abundantly signify'd the eternal Godhead of the *Logos* and *Spirit*; particularly St. Matthew testifies, that when the *Logos Incarnate*, or CHRIST economically the SON of GOD, was baptiz'd, the SPIRIT of GOD descended upon him in the Symbol of a Dove, while the FATHER witnessed from Heaven by a Voice, saying, *This is my beloved Son, in whom I am well pleased.* Hence in the Primitive Times it was a common Saying, *Go to the Jordan, and you'll see the Trinity.*

John xiv. 16, 17. 4. By CHRIST himself; for he pray'd the Father to give his Church another Comforter, even the SPIRIT of Truth, the HOLY GHOST, whom the FATHER will send in my Name; and when the Comforter is come, whom I will send unto you from the FATHER, even the SPIRIT of Truth, who proceedeth from the Father, he shall testify of me; all according to the divine Economy.

Acts ii. 32, 33. 5. By the eleven APOSTLES with St. Peter, as their Speaker; *This Jesus hath God raised up, whereof we all are Witnesses; therefore being by the right Hand of God exalted; and having receiv'd of the FATHER the Promise of the HOLY GHOST, he hath shed forth this, which ye now see and hear.* And again; *Him hath God exalted by his right Hand to be a Prince and a Saviour; and we are his Witnesses of these Things; and so is also the HOLY GHOST; all according to the divine Economy.*

Acts vii. 55. 6. By St. STEPHEN, the first Martyr, who being full of the HOLY GHOST, looked up steadfastly into Heaven, and saw the Glory of God, and Jesus the Son of Man, standing on the right Hand of God; officiating as the Mediator Immanuel, according to the divine Economy.

Acts x. 38. 7. By the Apostle PETER preaching the word of the Gospel to Cornelius, how God (the FATHER Economically) anointed Jesus of Nazareth

zareth with the HOLY GHOST and with Power ; or his human Nature was fill'd with the Graces of the Spirit ; for the Logos was not capable of Unction, but assum'd, into personal Union with himself, that anointed human Nature, to become the compleat Mediator Immanuel, who, with the Father and Holy Ghost are the TRINITY in UNITY, or the three Persons in the one Godhead.

The same Apostle calls Believers the Elect, 1 Pet. i. 2. according to the Foreknowledge of God the FATHER, thro' Sanctification of the SPIRIT unto Obedience, and unto the sprinkling of the Blood of JESUS CHRIST ; according to the divine Economy.

8. By the Apostle PAUL, who acquaints his Romans v. 1, 5. Romans of Peace with God, thro' our Lord JESUS CHRIST, by whom we have Hope ; because the Love of God is shed abroad in our Hearts by the HOLY GHOST, which is given unto us : wherein the FATHER is intimated by God, and the Logos by Christ, according to the divine Economy. He calls the HOLY GHOST Rom. viii. 9. the Spirit of God (the FATHER) and the Spirit of CHRIST (the Mediator Immanuel) dwelling in Believers, sent into their Hearts by the Father and the Son, according to the divine Economy.

He speaks of ministring the Gospel of God ; Rom. xv. 15, that the offering up of the Gentiles might be acceptable, being sanctify'd by the HOLY GHOST. 16. And again ; Those Things which Christ Ver. 18, 19, 30. wrought, — thro' mighty Signs and Wonders, by the Power of the Spirit of God ; — and I beseech you, Brethren, for the Lord Jesus Christ's sake, and for the Love of the SPIRIT, that ye strive together with me in Prayers to God for me.

So he tells his Corinthians ; but ye are sanctify'd, — in the Name of the Lord Jesus, and by the SPIRIT of our God. And again ; No 1 Cor. vi. 11. Man, speaking by the Spirit of God, calleth 1 Cor. xiii. 3 — 6. Jesus accursed ; and no Man can say that Jesus is the Lord, but by the HOLY GHOST : Now there are Diversities of Gifts, but the same SPIRIT, and Diversities of Administrations, but the same LORD, and Diversities of Operations ; but it is the same God, who worketh all in all. (From hence Athanasius proves Cont. Sabell. there are three Persons in the same one Godhead, and not one Person only.) Again ; He 2 Cor. i. 21, that stablisheth us with you in Christ, and hath 22. anointed us, is God, who also hath sealed us,

and

and given the Earnest of the Spirit in our
 2 Cor. iii. 3. Hearts. And he calls Believers the *Epistle of*
 CHRIST, written with the Spirit of the living
 God, according to the divine Economy.

He tells his Galatians, that because ye are
 Gal. iv. 6. Sons; God hath sent forth the Spirit of his Son
 into your Hearts; and prays for his Ephesians,
 Eph. i. 17. that the God of our Lord Jesus Christ, the FA-
 THER of Glory, may give unto them the SPI-

RIT of Wisdom and Revelation, according to the divine Eco-
 nomy; tho' previous to his Incarnation, the Logos is also

call'd the God of Glory, who appear'd to Abra-
 Eph. ii. 18, ham at Ur; thro' whom (Christ) we both
 22. have an Access by ONE SPIRIT unto the FA-
 THER,—in whom (Christ) you also are build'd
 together for an Habitation of God thro' the Spirit.

He distinctly expresseth to his Thessalonians
 2 Theff. ii. the three divine Persons, according to their
 13, 14. Economy in the Church,—because God (the
 Father) hath, from the Beginning, chosen you
 to Salvation, thro' Sanctification of the Spirit, and Belief of
 the Truth; whereunto be called you by our Gospel to the ob-
 taining of the Glory of our Lord Jesus Christ. And he ex-

horts Timothy, that seeing God hath not given
 2 Tim. i. 7, 8. us the Spirit of Fear, but of Power, and of
 Love, and of a sound Mind; Be not thou there-
 fore ashamed of the Testimony of our Lord, viz. CHRIST Im-

manuel. He writes to Titus of the Kindness
 Tit. iii. 4, 5, 6. and Love of God our Saviour, which towards
 Men appear'd,—and how God saved us by the

renewing of the Holy Ghost, which he shed on us abundantly,
 thro' Jesus Christ our Saviour; where the Father is call'd
 God our Saviour, and the Logos is Christ our Saviour, and
 the Holy Ghost is our Saviour too, by his gra-
 Heb. ii. 3, 4. cious renewing: And he informs his Hebrews
 that the great Salvation at the first began to be
 spoken by the Lord (Jesus Christ) and was confirm'd unto
 us by them that heard him, God (the Father) bearing them
 Witness with diverse Miracles and Gifts of the Holy Ghost.

9. By the Apostle JUDE, who adviseth
 Ver. 20, 21. us to pray in the Holy Ghost, and to keep
 themselves in the Love of God, looking for
 the Mercy of our Lord Jesus Christ, the Logos Incarnate.

10. By the Apostle JOHN, saying, Hereby
 1 John iv. 2, know ye the Spirit of God, every Spirit that
 3, 13, 14. confesseth that Jesus Christ is come in the Flesh
 Cor

(or that the *Logos* was made *Flesh*) is of God ; and every Spirit that denies it, is not of God. — God hath given us of *his Spirit*, (the HOLY GHOST) and we have seen and do testify, that the FATHER sent the SON (the *Word* made *Flesh*) to be the *Saviour* of the World. And again ; *Who is He that overcometh the World*, 1 John v. 5, *but he that believeth that Jesus is the Son of* 6, 7.

God, the *Logos* Incarnate ? *This is He that came by (or with) Water and Blood, even Jesus Christ ; not by (or with) Water only, but by (or with) Water and Blood, viz.* He came with our Sanctification and Justification, both which he has purchased, and came with them, at his Manifestation, to bestow them on his Followers ; *and it is the Spirit of God that beareth Witness, because the Spirit is Truth ;* which appears by his being One of the *three heavenly Witnesses*, or who bear Record in Heaven to the Truth of *Christ's* Authority and Office, or his coming as our compleat Saviour, with *Water and Blood*, even the *Father*, the *Logos*, and the *Holy Ghost* ; *and these Three are one Thing*, one divine *Essence*.

11. By the *Baptismal INSTITUTION* ; for that runs in the Name of the blessed *Trinity*, Matt. xxviii. according to the *divine Economy*, *In the Name* 19. *of the FATHER, and of the SON*, (the *Logos* Incarnate) *and of the HOLY GHOST* ; which Form has been always observ'd by all sorts of Christians in all Ages. But, sure, we cannot be baptized in the Name of *One* who is *not God* ; as the Apostle saith, *Were ye* 1 Cor. i. 3. *baptiz'd in the Name of Paul* ? No sure. And so every Baptism is a publick Profession of the *holy TRINITY*.

12. By the *apostolical Benedictions*. Indeed, sometimes there is a general Blessing ; as when they say, *Grace be with you, Amen* ; and *Grace be with thee, Amen* ; and *Grace be with you all, Amen* ; *Peace be unto thee, Amen* ; *Mercy unto you, and Peace and Love be multiply'd*.

At other Times the Apostles mention only the Mediator *Immanuel* ; as when St. PAUL prays, The Grace of our *Lord Jesus Christ* be with you all, Amen, repeated to the *Philippians* and to *Philemon*. So he blesses the *Corinthians*, My Love be with you all in *Jesus Christ* ; and the *Galatians*, Brethren, the Grace of our *Lord Jesus Christ* be with your Spirit, Amen ; and the *Ephesians*, Grace be with all them that love our *Lord Jesus Christ* in Sincerity ;

Rom. xvi. 24.

Phil. iv. 23.

Philem. v. 25.

1 Cor. xvi. 24.

Gal. vi. 18.

Eph. vi. 24.

and

1 Thess. iii.
16, 18.

and the *Thessalonians*, Now the *Lord of Peace* (even *Jesus Christ*) himself, give you Peace always, by all Means, the *Lord* be with you all;—the Grace of our *Lord Jesus Christ* be with you all;

2 Tim. iv. 22.

Amen; and *Timothy*, The *Lord Jesus Christ* be with thy Spirit; Grace be with you, Amen. From all which 'tis plain that *CHRIST* is the *true* eternal God, the *Logos Incarnate*, else he could not be the Object of Prayer.

Sometimes the *FATHER* and *SON* are only mention'd, but so as that the *HOLY GHOST* is also understood and intimated

Rom. i. 7.

1 Cor. i. 3.

Eph. i. 2.

Col. i. 2.

1 Thess. i. 2.

2 Tim. i. 2.

1 Cor. i. 3.

Gal. i. 3.

Phil. i. 2.

1 Thess. i. 3.

1 Tim. i. 2.

Tit. i. 4.

Philem. v. 3.

by the Expressions. Thus *St. PAUL* begins his Epistles usually with this Benediction, viz. Grace to you, and Peace from God our *FATHER*, and from the *Lord JESUS CHRIST*, thro' whom God is our *Father*, as *Christ* is the *Logos Incarnate*, the *Son of the Father*, according to the *divine Economy*. And again; Grace, Mercy;

and Peace be to you, from God our *Father*, and the *Lord Jesus Christ*. Again, he prays for his *Thessalonians*;

1 Thess. v.
23, 28.

The very God of *Peace* sanctify you wholly; and I pray God your whole Spirit, and Soul, and Body, be preserved blameless unto the Coming of our *Lord Jesus Christ*. And for his

Heb. xiii. 20,
21, 25.

Hebrews; Now the God of *Peace*, that brought again from the Dead our *Lord Jesus*, (that great Shepherd of the Sheep, thro' the Blood of the everlasting Covenant) make you perfect in every good Work, thro' *Jesus Christ*: But the *HOLY GHOST* is the *Spirit* of *Grace*, the Sanctifier. In like manner

1 Pet. v. 10,
14.

St. PETER prays; But the God of all *Grace*, who hath call'd us unto his eternal Glory by *Christ Jesus*, after that ye have suffer'd a while, make you perfect, stablish, strengthen, and settle you.——Peace be with you all that are in *Christ*

2 Pet. i. 2.

Jesus, Amen. And again; Grace and Peace be multiply'd unto you, thro' the Knowledge of God, and of *Jesus our Lord*. So

1 John i. 3.

St. JOHN prays, that ye also may have Fellowship with us; and truly our Fellowship is with the *Father*, and with his Son *Jesus Christ Immanuel*, viz. thro' the Operation of the *Holy Ghost*.

1 John, ev. 3.

Again, he prays for the *elect Lady* and her Children; Grace be with you, and Peace from God

God the Father, and from the Lord Jesus Christ, the Son of the Father, in Truth and Love.

But in all these Benedictions the *Holy Ghost* is understood as not excluded; but comprehended; for He is the *Spirit* of Grace and Peace; the Sanctifier of God's People, applying the Grace that *Christ* has purchased, and by his Power makes Believers gradually more perfect; without whose blessed Operations we cannot have Fellowship with the *Father* and the *Son*, to whose Care God's *Elect* are committed, to prepare them for Heaven, and to whom the whole Work of Grace is in Scripture ascrib'd, as to the efficient Cause; which will appear in the Sequel

In some Benedictions, the APOSTLES expressly mention the *Father*, *Son* and *Spirit* together: Thus St. Paul says; For this Cause I bow my Knees Eph. iii. 14, unto the Father of our Lord Jesus Christ, (of 15, 16. whom the whole Family in Heaven and Earth is named) that he would grant you, according to the Riches of his Glory; to be strengthen'd with Might by his Spirit in the inner Man, according to the divine Economy. So St. PETER wisheth Grace and Peace 1 Pet. i. 2. to be multiplied unto those that are Elect, according to the Fore-knowledge of God the Father, through Sanctification of the Spirit, and the sprinkling of the Blood of Jesus Christ. And St. JOHN to the seven Churches in lesser Asia wisheth Grace and Rev. i. 4, 5: Peace from him, who is, and who was, and who is to come; and from the seven Spirits which are before his Throne, and from Jesus Christ, the faithful Witness, the first begotten of the Dead, and the Prince of the Kings of the Earth. Now those Words, Who is, and who was, and who is to come, answer to the Name that God gives of himself to Moses from the burning Bush, I am that I am; for the Hebrew word *Ehejeh*, I am, comprehends past, present, and future; and explains the sacred Name of *Jehovah*: Therefore the Apostle useth those Greek words, not as Participles, but as proper Names, with a Masculine Article; and only in the Nominative Case, to signify the eternal and unchangeable Being of God essentially consider'd: As afterwards the Animals of Glory proclaim Rev. iv. 8. him thrice holy, who was, and is, and is to come. And the Angel of the Waters said, Chap. xvi. 6. Thou art righteous, O Lord, who art, and

In the Greek,
Ὁ ὢν καὶ ὁ ἦν
καὶ ὁ ἔρχομεν
Ἰ.Θ.

EHEJEH A-
SHER EHE-
JEH.

was,

G

waft, and ſhall be; or, if we conſider it here economically, it may be expreſſive of the Father.

But the *Son* is alſo deſcribed after the ſame manner, in that ſame firſt Chapter, as he is the eternal *Logos*, ſaying, *I am Alpha and Omega, the Beginning and the Ending*, ſaith the Lord (Chriſt) *who is, and who was, and who is to come*, the Almighty:—Fear not, I am *the Firſt and the Laſt*, according to his Deſcription in the Old Teſta-
Iſai. xliv. 6. ment: Thus ſaith *Jehovah*, the King of *Iſrael*, and his Redeemer, the *Jehovah* of Hoſts; *I am the Firſt and the Laſt*, and beſides me there is no God: Nay, the *Logos* was that very ſame *Jehovah* who appear'd in the Buſh to *Moses*, calling himſelf, *I am that I am*. But ſuppoſing the *Father* to be here intimated economically,

We have here alſo the *Holy Ghoſt* deſcribed by the *ſeven Spirits*, which are before the Throne of God; not as if he was diviſible into *ſeven* in Number or Nature, but the *One* infinite *Spirit* of God, having a Diverſity of Gifts and Operations, is deſcribed by his *ſevenfold* Grace, or infinite Perfection; and he is ſaid to be *before the Throne*, becauſe God, eſſentially conſider'd, made and governs all Things by the *Holy Spirit* and the *Logos*. But allowing that the *ſeven Spirits* here are only *created Spirits*, or mighty Angels, yet this Text belongs, at leaſt, to the foregoing Claſs, wherein only the *Father* and *Son* are mention'd expreſſly, tho' not excluding the *Holy Ghoſt*.

But the eternal *Logos* is here ſignified by *Jeſus Chriſt*, the faithful Witneſs of all divine eternal Counſels, and in Time of divine Revelation; God the *Father* in the Economy ſpeaking unto Men by his *Son*, the firſt begotten of or from the Dead, the only *One* that raiſed himſelf by his own Power, and the Prince of the Kings of the Earth, by whom they reign, and to whom they are accountable at laſt.

But all *Chriſtian* Churches, in all Ages, have retain'd and uſed the *apoſtolic* Benediction, as it is fully expreſs'd, 2 Cor. xiii. 14. *The Grace of the Lord Jeſus Chriſt, (the Word made Fleſh) and the Love of God, the Father of the whole Family in Heaven and Earth, and the Communication of the Holy Ghoſt, be with you all, Amen*; ſo that every time a *Chriſtian* Congregation is diſmiſs'd with the *Bleſſing*, they openly profeſs this Doctrine of *Trinity* in *Unity*.

IV. I ſhall prove the DEITY and PERSONALITY of each of theſe *three heavenly Witneſſes*, according to Scripture.

1. The

1. THE DEITY and PERSONALITY of the FATHER.

This needs no Proof, because it is not disputed by the *Anti-Trinitarians*, who ascribe to him alone the eternal Godhead and divine *Personality*; affirming that *He alone* is by Nature God, the supreme God, the only divine Person. Indeed, they own the *Son* and *Holy Ghost* to be each God, and the true God; nay, they call each of them the *eternal God* in their Sense, that is, only as the *Son* and *Spirit* are to endure for ever, or to all Eternity, but not as if they existed from all Eternity, or are by Nature God, but only a created or made God, which is no God at all, any more than *Angels* and *Magistrates*, who are also call'd *Gods*: Nay, some Adversaries, more plain than others, make such a real Difference between the *Father* and the *other Two*, as between *Essence* and *Essence*; or as the *Essence creating* differs from the *Essence created*, contrary to the known Opinion of all true Christians, who, in all Ages, have profess'd, that the *Father* differs from the *Son* and *Spirit* only *personally*, or as the *First Person* from the *Second* and *Third* of the undivided *Trinity in Unity*; because there is but *One divine Essence*, which is equally ascribed to them *three Persons*, as will further appear in the Sequel.

But that the *Father* is a *Person* distinct from the *other Two*, is shewn by the Apostle, when he asserts, that the *Son* of God is the express Image of Heb. i. 3. the *Father's Person*; so at Christ's *Baptism*, when the *Spirit* descended upon him like a Dove, the *Father* testified of him by a *Voice from Heaven*: And Christ says, I will pray the *Father*, and he shall give you another *Comforter*. This is confirm'd by the *Father's personal* Properties, by his *first* Place in the *personal* Order of the divine *Economy*, as the *Father* of the *whole Family*, and in the *personal* Order of *Operation*, as he is said to *send his Son*, and the *Spirit of his Son*, and as the *Son* is said to *send the Spirit* from the *Father*; and as the *Father* is said to have *made the Worlds* by the *Son* and *Spirit*; for these *Three* divine *Persons* operate all Things out of themselves, or in the *Creasures*, as in *Consultation* and *Conjunction*, or as the *One* undivided God. But the *Father's Deity* and *Personality* not being disputed, I shall proceed to treat of,

2. THE DEITY and PERSONALITY of the second divine Person, call'd the Logos, and the SON of God.

In my Sermon publish'd Anno 1731. call'd, the *Word made Flesh*, or the *Logos Incarnate*, from John i. 14. I have at large prov'd this Point; shewing, that in the Old Testament the *Logos* is described as the *One eternal God*,

having all the *Names, Attributes, Operations, Appearances, Promises, Threatnings, Salvations, Judgements, Honours, and Worship* of God ascribed to his *Person*. And that the *antient Jews* believ'd the same divine *Logos* to be the promised *Messiah*, applying to him all the Things foretold of the *Messiah* in the Old Testament, as the promised *blessed Seed* of the *Woman*, reveal'd to the *Patriarchal* and *Mosaic* Church, at various Times, and in divers Manners, as the *God of Shem*, the *God of Glory*, the *Jehovah* in human Shape, the *Goel Redeemer*, the *Shiloh*, the *Messiah*, or anointed *Son of God*, the *Star and Scepter*, the *Wisdom or Logos*, the *thrice holy* *JEHOVAH*, the *Jehovah our Righteousness*, the *Prophet, Priest and King* of the Church, the *Angel* or *Messenger of God's Presence*, and of the *Covenant*, the *Son of the Virgin*, whose Name is *Immanuel*, &c.

Also that those Accounts of him in the Old Testament were fully accomplish'd in the Person of *Jesus of Nazareth*, according to the New Testament; together with the *Time* when, and the *Manner* how the *WORD* was made *FLESH*, &c.

To which printed Sermon I refer. As for the Opinion of the Christians in all Ages, concerning the *Deity* of the *Son*, it is well known, and will be found in the Sequel. So that this Head may be finish'd with answering some principal Objections of the Adversaries against the *Divinity* of *Jesus of Nazareth*, the *Mediator Immanuel*.

Objection 1. In Scripture there is often express'd a manifest Superiority of the *Father* above the *Son*, and a plain Subjection of the *Son* to the *Father*; for *Christ* owns that he was sent by the *Father*, from whom he receiv'd *Life* and all Things, and whom he glorified in doing his *Will*, as his *Servant*; that he cannot bestow the Privilege of sitting on his *right and left Hand* in Heaven; that he was tempted of the *Devil*, pray'd to the *Father*, cry'd on the Cross, *My God, my God, why hast thou forsaken me?* was by the *Father* rais'd from the *Dead*, and from him received all *Power* in Heaven and Earth; and the *Father* exalted the *Son* above all *Principality* and *Power*, and shall judge the World by him, being the *Head of Christ*, who at last will deliver up the Kingdom to God, even the *Father*, and that then also shall the *Son* be subject to him, who had put all Things under him, that so God may be all in all; that the *Father* is the *God of our Lord Jesus Christ*, the *Father of Glory*, the *blessed and only Potentate*, who only hath *Immortality*. And *Christ* owns, that he knows not the *Day of Judgment*, but that the *Father* only knows it, who has put all Times and

and Seasons in his own Power, and has appointed Christ's Kingdom ; that he finish'd his *Father's Work*, and can do nothing of himself, saying exprelly, *My Father is greater than I.*

Answer. Every one of these, and such-like Phrases, are used by the Adversaries as an Argument ; but they are here put all together, because one Answer will serve for them all, *viz.*

1. The divine *Person* of the *Logos* never utter'd such Phrases, and is always to be distinguish'd from his *human Nature*, assum'd into personal Union with the divine *Logos*, to make a compleat *Christ, Jesus Immanuel, the Son of God* ; for all such Expressions are either of his *human Nature only*, or of the *Logos Incarnate*, the Mediator ; who was foretold to be God's *elect Servant*, and so to be *Isai. xlii. 1. subject to the Father*, according to the divine *Economy* of Salvation.

2. From those Phrases that concern his Mediatorship only, no Argument can be formed to invalidate those other Phrases that ascribe to him *all Things divine*, under the Consideration of the eternal *Wisdom* or *Logos*, or essential *Word of God*, as a real *Person*.

3. Therefore the more judicious of the Adversaries knowing this Distinction, are the more ill-natur'd, as they know our Sentiments to be self-consistent ; but they not being able to sap our Foundation, our Superstructure will stand good against all their Assaults ; Only sometimes they stagger the Minds of those that know not this Distinction, and I wish they act not against Light ; but for that we must leave them to God and Conscience.

Objection 2. *Christ*, while upon Earth, never actually took upon him the *Name* and *Title* of *God* ; therefore He is not the *supreme God*.

Answer 1. Christ used that Caution for See *Alix*, *ibid.* fear of destroying, in the Opinion of the *Jews*, p. 339. the *Reality* of his *human Nature* ; for had he said plainly, *I am the supreme Jehovah, God, the Jews*, who in Scripture had been so much used to divine Appearances, might have doubted of the *real Incarnation* of the *Logos*, and would have believ'd his *Flesh* to be a mere *Phantasm* only, (like him that appear'd to *Abraham* under the Oak, whom the Patriarch worship'd as *Jehovah*) and not the *real promised blessed Seed*. Nay, *Valentinians* for all the Marks of his *real human Nature*, and *Apollinarians* some Hereticks afterwards believ'd his *Humanity* to be only a *Phantasm*.

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2. He was thus cautious, that he might not give the utmost Provocation to the *Jews*, who expected their *Messiah* to be a temporal *great Monarch*, and could not therefore bear our Saviour's Discourse about the Dignity of his Person, who yet appear'd so mean; but far less could they have brook'd an express Declaration, that he was *Jehovah, God*.

3. *Jesus* prov'd himself to be the promised *Messiah*, by fulfilling gradually the Prophecies of him, like the *Sun* that gradually inlightens the whole Earth, as in a Rotation; therefore, during his Humiliation, tho' *Christ* was not in Prudence to call himself expressly *Jehovah, God*, yet he hath done the equivalent, when he speaks of himself as the *Son of God*, the *Memra*, the *Shechinah*, the *Logos*, saying, *Before Abraham was I am; I am the God of Abraham, &c.* the promised *Messiah*, who is the true eternal God.

4. Our all-wise Redeemer thought it more fit for him to let the *Jews* in general, and even his own Followers, conclude his Godhead from his gradual performing all the Ministry of the promised *Messiah*. Thus St. *Thob.* John xx. 28. *ma*, made his good Confession, *My Lord, and my God*, which *Christ* own'd to be his due; Nay before, when one call'd him good *Master*, *Christ* answer'd, *Why callest thou me good? there is none good but One, that is, God*; whereby he plainly refuted the false Notion of the *Jews*, who believ'd him to be only a mere Man; as if he had said, *Why callest thou me good, whom thou regardest only as a mere Man? for if thou ownest me to be good, thou must own me also to be God, the true God, or Loganthropos; therefore either cease from calling me good, or own me to be the promised Immanuel*: Thus leading the *Jews* to make the proper Conclusion of his Godhead; for that Text intimates not *Christ's* teaching here that he is *not truly the supreme God*, as the Adversaries boldly affirm, but cannot prove it.

Objection 3. It is not clear that any other sacred Writer of the New Testament, besides St. *John*, hath used the word *Logos* to denote our Saviour's *Divinity*.

Answer 1. Yes, St. *Luke* mentions the *Logos* in the same Sense with St. *John*, when he speaks of those who, from the Beginning, were Eye-witnesses, and Ministers of the *Logos*, not of the written Word, nor of an Attribute or Quality, but of the real Person of the *Logos Incarnate*, who was also a Person before his Incarnation.

2. The word *Logos* was well known to the *Jews* before St. *John's* Time, to express the *Shechinah*, or *Angel* of the Cove-

Covenant, as above explain'd ; for, since the Reduction from *Babylon*, the Hebrew *DAVAR* is translated in the *Chaldee* Paraphrases *MEMRA*, and in the *Greek* Septuagint *LOGOS*, the same with *Davar* and *Memra*, expressive of the *second Person* in the divine *Trinity*: But that *Greek* Version being commonly receiv'd by the *Jews* before *Christ*, *St. John* could not have used a more proper Term to express the Author of the first *Creation*, than this very *Logos*, by whom all Things were made ; and he at last was made

Flesh, the *Logos Incarnate*, the *Son of God*, by Heb. i. 2. whom (or by whose divine *Person*, as *Logos*) God made the *World* ; and *St. Peter* joins in 2 Pet. iii. 5, 7. asserting plainly, that by the *LOGOS of God* the *Heavens* were of old, and the *Earth* standing out of the *Water*, and in the *Water* ;—and that the *Heavens* and the *Earth*, which are now, by the same *Logos*, are kept in Store, &c. which is own'd even by *Grotius*.

3. The other *Evangelists* having insisted on *Christ's Birth* and *Genealogy*, and on every Thing needful to prove the *Reality* of his *human Nature*, *St. John*, writing last, found it more proper for him to be more express in asserting his *Divinity* as the eternal *Logos* Creator, and the *Unity* of the *Godhead* also ; for the *Word was God*.

What farther concerns the *Logos* will be found above.

3. The *DEITY* and *PERSONALITY* of the third divine *Person*, call'd the *HOLY GHOST*, or *Spirit*.

The Name *Holy Spirit* is used sometimes essentially, or, in general, to express *God*, or the *divine Essence* ; for *God is a Spirit*. Sometimes to express *Christ's divine Nature*, or *Godhead*, who was declared to be the *Son of God with Power*, according to the *Spirit of Holiness*, or his holy *Spirit*, by his *Resurrection from the Dead* ; or his divine *Person* raised up his *human Nature*: So *Christ*, thro' the eternal *Spirit*, offer'd himself without Spot to *God* ; or the *Mediator* offer'd his *human Nature* upon the *Altar* of his *Godhead*, that the *Offering* might be sanctify'd by the *Altar*. And thus *Christ being put to Death in the Flesh*, or *human Nature*, was quicken'd by the *Spirit*, revived by his *divine Nature*.

Sometimes it is expressive of *God's Benefits* or *Gifts*, ordinary and extraordinary. The ordinary *Gifts* are signified by *God's pouring out of his Spirit upon all Flesh* ; and the extraordinary, when *Christ spake of the Spirit*, which they that believe on

him

him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified. So when St. Acts xix. 1. Paul ask'd the Ephesians, Have ye received the Holy Ghost since ye believ'd? he means the extraordinary Gifts of the Spirit, call'd, the Gift of the Holy Ghost, to distinguish them from his Person, tho' yet they import his Person as the Author of them; for

Isaiab speaks of the Spirit's being poured upon us from on high; and the Apostle says, there are Diversities of Gifts, but the same Spirit, &c. thence concluding, But all these worketh that one and the self-same Spirit, dividing to every Man severally as he will.

But the Holy Spirit is also the Name of a real divine Person, distinct from the Father and the Logos, the same in Substance, and equal in Power and Glory with them, from and to all Eternity.

1. He is a real Person; for tho' the Greek ΠΝΕΥΜΑ, or Spirit, is of the Neuter Gender; it is constructed with the Pronoun Masculine He, and call'd the Paraclete, or Comforter, which is Masculine, as Spiritus is in John xiv. 26. Latin: Thus Christ says; But the Comforter, (Paraclete) the Holy Spirit, (Pneuma) whom the Father will send in my Name, HE shall teach you all Things; for all Things personal are ascribed to him in Scripture. Thus he has exhibited himself to the Eyes of Men in the Figure of a real Substance, by descending like a Dove upon the human Nature of Christ at his Baptism, and like cloven Tongues on the Apostles.—He has the Life of a Person, being call'd the Spirit of Life,—and the Understanding of a Person; for 1 Cor. ii. 10. He searcheth all Things, even the deep Things of God,—and the Will of a Person; for he divides his Gifts to every Man severally, as he will;—and he has personal Operations, as to regenerate, convert, sanctify, teach, comfort, lead, command, and to send his Ministers.—Thus as the Prophet said that the rebellious Israelites vexed God's Holy Spirit; so the Apostle says, Grieve not the Holy Spirit of God; and our Lord speaks of Blasphemy against the Spirit, that is unpardonable.

Yet for all these plain Proofs of the Spirit's Personality, it is oppos'd, not only by some of old, who own'd him to be only a created Person, or the Prince of Angels; but also by the Socinians, and Others, who say he can no way be

The old Pneumatomachi and the Macedonians.

be call'd a *Person* ; yet some of them are so good natur'd as to make the *Spirit* some *middle Thing* between *Creator* and *Creature*, calling him the *accidental Virtue of God* ;—the *divine Flatus*, or *Breath* ;—the *Gospel* ;—the *pious Motions in Man* ; for they differ much among themselves, and having wander'd from Truth, they know not where to fix. But to suppose a *middle Thing* between *Creator* and *Creature*, is the same as between *Dependent* and *Independent*, *Finite* and *Infinite*, *Omnipotent* and not *Omnipotent*, which is absurd ; or that there is something in *God* which is partly *God*, and partly *not God* : Nay, they contradict themselves ; for he cannot be the *accidental Virtue of God*, or *in God*, and the same Time the *Gospel*, or *out of God*. But let us hear and answer their *Objections*.

Objection 1. All those *personal Things* belong to the *Holy Spirit* only by a *Figure* ; as when 'tis said, *The Scripture foretaw, the Law speaketh, Sin seduceth*, or taking Occasion by the Commandment, *wrought all manner of Concupiscence* : So *Love* is describ'd as a *Person*, and the *Wind* has a *Will* ; for it bloweth where it listeth.

*Smaktius in
Refutat. Theſ.
Græveri.*

Proſopopæia.
Rom. vii. 8.
1 Cor. xiii.
4, &c.
John iii. 8.

Answer. Indeed, one or two *personal Properties* may, by that *Figure*, be ascribed to a *Thing* that is not a *Person* ; but there is not one Instance of a *Thing*, not a *Person*, to which all *Things personal* are ascribed ; nor are all *Things personal* ascribed to *Sin* and *Love* ; and even those *Operations* mention'd are to be meant of the *sinful* and *charitable Man*. Tho' the *Wind* is said to have a *Will*, yet no *Understanding*, nor any other *personal Properties* that are ascribed to the *Holy Spirit* ; for tho' he is compared to *Wind*, *Breath*, and *Fire*, it is only to signify his *personal* or *economical Operations* among *Men* ; which *Comparison* rather proves his *real Personality*.

Objection 2. Some *Things* are ascribed to the *SPRIT* which cannot belong to a *Person* ; such as to be *given to Men* ;—to be *effused upon Men* ;—to be *baptized, anointed, and filled with it* ;—to be *given according to Measure*.

Answer. It don't derogate from his *real Personality* that some *Things* are ascribed to him *figuratively* ; for so *God* is call'd *Love*, and *Christ* is the *Way*, the *Truth*, and the *Life* : Besides, those *Things* are spoken of him only with respect to his *Gifts* ; as when *God* promis'd to take of the *Spirit*, which was upon *Moses*, and to put it on the *LXX. Elders*, so *Elisba*

Numb. xi. 17.

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requested

requested a double Portion of *Elijah's* Spirit ;
 2 Kings ii. 9. and in several other Places his Gifts are ex-
 press'd by his Name.

Luke i. 35. *Objection 3.* The *Holy Ghost* is the *Virtue*
 and *Power of God*, by which he operates ;
 therefore he is not a *Person*.

Answer. He is the *Power of God*, but not an *accidental*
Power ; for there can be no Accidents in the supreme Being,
 who is absolutely perfect. Nor is he the *instrumental* Power
 of God, because he was concern'd in the *first* Creation, in
 which there could be no Instrument : But he is the *personal*
 or economical Power of God, as the *essential* God is said to
 consummate, by the *Son* and *Spirit*, the divine Works in or
 among the Creatures.

2. The HOLY GHOST is a Person *distinct* from *Father* and
Son ; for not only did God testify against the
 Neh. ix. 30. *Israelites* by his *Spirit* in the *Prophecs* of old,
 but he is number'd as the *third Person* in the
 Godhead at *Christ's* Baptism, in the *baptismal* Institution,
 in the *apostolical* Benediction, and in the *heavenly* witnessing.
 Nor are his *personal* Characters communicated to the *other*
Two divine Persons, (as will appear in the divine *Economy*)
 for as he proceeds from *Father* and *Son*, he is distinct from
 both ; the *Father* sends him, and *Christ* sends
 John xv. 26. him from the *Father*, saying, But when the
Comforter is come, whom I will send unto you
 from the *Father*, even the *Spirit of Truth*, who proceedeth
 from the *Father*, He shall testify of me : So
 Tit. iii. 16. the Apostle shews their Distinction, saying,
 that God (the *Father*) saved us by the wash-
 ing of Regeneration, and the renewing of the *Holy Ghost*,
 which he shed on us abundantly, thro' *Jesus Christ* our Sa-
 viour. As *Christ* shews the *Spirit's* peculiar Order of op-
 erating distinct from that of the *Father* and *Son*,
 John xvi. 13, saying, Howbeit, when the *Spirit of Truth* is
 Ec. come, He will guide you into all Truth ; for
 He shall not speak of himself, but whatsoever
 he shall hear, that shall he speak ; and He will shew you
 Things to come : He shall glorify me ; for He shall receive
 of mine, and shew it unto you. As *Christ* had
 John xiv. 16, said before, I will pray the FATHER, and he
 17. shall give you another *Comforter*, (which is the
 Character of a distinct Person) that He may abide with you
 for ever, even the *Spirit of Truth*, whom the World cannot
 receive, because it seeth him not, neither knows him ; but
 ye know him, for he dwelleth in you, and shall be in you.

From

From hence 'tis plain, that the HOLY GHOST is a *Person, real and distinct* from the *Father and Son*, tho' not another *Thing* or *Essence*; for *these Three are one Thing*, or one *Essence*.

Vincentius Livianus dicit, in TRINITATE est *alius atque alius*, non *aliud atque aliud*: In SALVATORE est *aliud atque aliud*, non *alius atque alius*. Quia alia est *Persona Patris*, alia *Filii*, alia *spiritus Sancti*, non *aliud atque aliud*, sed una eademq; *Natura*.

3. The HOLY GHOST is a *divine Person*, or the *true eternal God*, the *third Person* in the *one divine Essence* or *God-head*, the same in *Substance*, and equal in *Power and Glory* with the *Father*, and the *Word* or *Son*; for he has *all Things divine* ascribed to him, the *divine Names and Attributes*, *Works and Worship*.

1. The *divine NAMES* of *Jehovah*, *God*, and *Kyrios*, *Lord*; for by comparing some *Texts*, we find he is

JEHOVAH himself, the *peculiar Name* of *God*, that cannot be communicated to a *Creature*: Thus *David* says, the *Spirit of Jehovah spake by me*. And *I Sam. xxiii. 2.* *Moses* tells us, that the *Israelites* tempted *JEHOVAH*, saying, *Is Jehovah amongst us or not?* *Exod. xvii. 7.* But the *Apostle* explains this *Jehovah* (by quoting the *xvth Psalm*) to be the *Holy Ghost*, *Heb. iii. 7, 8.* *wherefore as the Holy Ghost saith, &c.* So *JEHOVAH* charged *Aaron* not to come at all *Lev. xvi. 2:* *Times into the Holy Place, within the Vail* before the *Ark*, that he die not. But the *Apostle* explains this *Jehovah* to be the *Holy Ghost*, who signified thus, that the *Way into the holiest of all* *Heb. ix. 8.* *was not yet made manifest*. So *JEHOVAH* said, *Go and tell this People*, *Hear ye, indeed, but* *Isai. vi. 9.* *understand not; and see ye, indeed, but* *perceive not; which the Apostle explains, Well* *Acts xxviii.* *spake the HOLY GHOST by Isaiah to our* *25, 26.* *Fathers, saying, Go unto this people, &c.* So by *Jeremiah* *God* said, *This shall be the Co-* *Jer. xxxi. 33.* *venant that I will make with the House of Is-* *rael* after those *Days*, *saith Jehovah, &c.* But this *Jehovah* is, by the *Apostle*, explain'd to be the *Holy Ghost*, saying, *Whereof the Holy Ghost also is* *Heb. x. 15, 16.* *a Witness to us; for after he had said before,* *This is the Covenant, &c.*

And thus by the Reasoning of the learned and inspired Interpreter *St. Paul*, *JEHOVAH*, in the *Old Testament*, is the *HOLY GHOST* in the *New Testament*, or that the incommunicable Name *Jehovah* is the proper Name of the

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Holy

Holy Ghost, who, as *Jehovah*, spoke unto the Church by all his Prophets.

Objection. But the *Spirit* is distinguish'd from *Jehovah*, as the *Spirit of Jehovah*, and therefore is not *Jehovah* himself.

Answer. The Name *Jehovah* is meant either essentially for God in general, the essential God; or personally for God the Father, or the Son, or the Spirit. But the Spirit differs not from *Jehovah*, consider'd in the divine Essence, and the personal Distinction debars not the essential Unity, whereby the Father, the Word, and the Holy Spirit, are each the true eternal *Jehovah*; for these Three are one Thing, one divine Essence.

God is also his Name; for St. Peter said to Acts v. 2, 4. *Ananias*, Why hath Satan filled thy Heart to lye to the Holy Ghost?—Thou hast not lyed unto Men, but unto God; for here St. Peter considers the Holy Ghost as the chief and fundamental Cause of the Gospel-Ministry, distinguishing him as the prime Cause of the Ministry, from the secondary Cause, the Apostles, and shews that *Ananias* did lye unto the Holy Ghost, primarily and principally, as unto the true God, the principal Object, against whom Sin is committed.

KYRIOS, Lord, is also his Name, which, by the Greek Septuagint, is used to express the Hebrew JEHOVAH; for, says the Apostle, Now the Lord is that Spirit; and where the Spirit of the LORD is, there is Liberty, he being the Author of it.

2. The divine Attributes, that import the divine Essence, are also ascribed to him: Thus—*Immensify*; for Psal. cxxxix. 7. whither shall I go from thy Spirit? &c.—*Omniscience* too; for God hath reveal'd heavenly Things to us by his Spirit; for the Spirit searcheth all Things, yea, the deep Things of God. But this is the proper Character of *Jehovah*; I, *Jehovah*, search the Heart, I try the Reins, &c.—And *Omnipotence*; for Christ asserts, that he cast out Devils by the Spirit of God; Luke xi. 20. call'd, by St. Luke, the Finger of God.—And *Goodness*; for *Nehemiah* says, Thou gavest also thy good Spirit to instruct them: In Consequence he is not a divine Attribute, but a divine Person, One of the Three that bear Record in Heaven.

3. The divine Works and Operations of the supreme God are ascribed to him; for—in the first Creation, the SPIRIT of God moved upon the

the Face of the Waters, and made the *Abyſſe* pregnant, not as an Instrument, which could not be ; but the *Spirit* proceeding then from the *Father*, (as did alſo the *Logos* then proceed too) who had been from Eternity with him, join'd with the *Father* and *Logos* in creating the Worlds ; for *Creation* could not be aſcribed to *Father*, *Son*, and *Spirit*, if they had not, before all Time, eternally coexiſted together, as the one eſſential God ; and when they thought fit to execute their eternal Decree of Creation, the *Logos* proceeded as the *only begotten Son* of the *Father*, and the *SPiRiT* proceeded, as the *Breath* or *Spiration* of the *Father* and *Logos*, in the Beginning of Time to create the Worlds ; for by the *Word* of *Jehovah* were the Heavens made, and all the Hoſt of them by the *SPiRiT* of his Mouth ; and by his *Spirit* he hath garniſh'd the Heavens. Thus *Elihu* ſays, The *Spirit* of God hath made me, and the *Breath* of the *Almighty* hath given me Life.

Pſal. xxxiii. 6.

Job xxvi. 13.

— xxxiii. 4.

— The Works of *Providence* are his too ; for God's *Spirit* will not always ſtrive with Man ; and as a Beaſt goeth down into the Valley, the *Spirit* of *Jehovah* cauſed *Iſrael* to reſt in the Wile-dernels ; tho' 'tis alſo ſaid, and truly, that the *Logos* conducted *Iſrael* too ; and yet it is juſtly call'd the Work of divine *Providence*, or of God, eſſentially conſider'd, and perform'd by the *three Perſons* in the ſame one eſſential God-head. And did not the *Holy Spirit* alſo inſpire all the *Prophets* and *Heroes* of old ? for when the *Spirit* reſted on the *LXX. Elders*, they prophieſied and ceaſed not ; the Prophecy coming not by the Will of Man, but holy Men of God ſpake as they were moved by the *Holy Ghoſt*. And *Iſaiah* ſays, For now the Lord God and his *Spirit* hath ſent me.

Iſai. lxiii. 14.

Numb. xi. 25.

2 Pet. i. 21.

Iſai. xlviii. 16.

As for their *Heroes* and typical Saviours, we read how *Othniel*, *Gideon*, *Jephthah*, *Samſon*, &c. were not able to perform their glorious Atchievements, till the *Spirit* of *Jehovah* came upon them ; but then they beat their Enemies to Duſt, and trod upon the Necks of conquer'd Kings, tho' the ſame is aſcribed to the *Logos*, who, as the *Angel* of God's *Preſence*, ſaved them too. So when the Prophet mentions the Armies that ſhall deſtroy the Church's Enemies, ſaith, For my Mouth hath commanded, and his *Spirit* hath gathered them : And the Promise made to *Zerobabel* is,—Not by Might, nor by Power, but by my *Spirit*, ſaith the *Jehovah* of Hoſts.

Zech. iv. 6.

— The

—The *anointing of Christ's human Nature* with divine Grace, as it was foretold; Behold, my *Servant*, whom I uphold; mine *Elect*, in whom my Soul delighteth; I have put my *Spirit* upon him. And again when *Messiah* speaks; Chap. lxi. 1. *The Spirit of the Lord God is upon me, because Jehovah hath anointed me to preach, &c.* And it was accomplish'd; for *Jesus* was full of the *Holy Ghost*, and received the *Gifts of the Spirit without Measure*.

—The *Resurrection of Christ*; for if the *Spirit* of him that raised up *Jesus* from the Dead dwell in you, He that raised up *Christ* from the Dead, shall also quicken your mortal Bodies, because of his *Spirit* that dwelleth in you. Rom. viii. 11.

—The *working of Miracles*; for *Christ* (as above) asserts, that he cast out Devils by the *Spirit of God*. So we read how *Ezekiel* and Others were often moved locally, and carried from Place to Place by the *Spirit*; and *Christ*, after his Baptism, was led by the *Spirit* into the Wilderness: And to some in the apostolical Times was given the 1 Cor. xii. 10. *Power of working Miracles by the Holy Ghost*; for when he descended upon the Apostles, and those with them, in the Symbol of *fiery cloven Tongues*, they spoke all Languages, and wrought diverse *Miracles by the Power of the Holy Ghost*.

—The useful *Diversity of Gifts and Graces* in the apostolical Times, was also the Operation of the 1 Cor. xii. *Holy Ghost*; as the Word of *Wisdom*, the Word 6—11. of *Knowledge*, the Grace of *Faith*, the *Gifts of Healing*, the *Gifts of Prophecy*, of discerning the *Spirits*, of diverse *Kinds of Tongues*, and of the *Interpretation of Tongues*; but all these worketh that one and the self-same *Spirit*, dividing to every Man severally as he will, being a free Agent, the supreme God, not working as a *Virtue* or an *Attribute* of God, but as a divine *Person*, being call'd in this Chapter the *Spirit of God*, and the *Holy Ghost*, ver. 3. and *Kyrios, Lord*, ver. 5. and the same *God*, ver. 6. But allowing that these Names here import the three distinct Persons in the same divine Essence, it proves also that the one and the self-same *Spirit* is *God* supreme; for there are no inferior Gods, and, besides him, there is none else.

—The whole Work of *Consummation*, in the regenerating, converting, and sanctifying of God's Elect, redeem'd by *Christ*, is ascribed to the *Holy Ghost*, by way of Appropriation

priation in Scripture, according to his Province in the *Economy* of Salvation.

4. *The divine Worship* is also his due; for Believers are call'd the *Temples of God*, even because the *Spirit of God* dwelleth in them: And know 1 Cor. iii. 16. ye not that your Body is the *Temple of the Holy Ghost*, dedicated to his Worship? Nay, we are — vi. 19. all *baptized* and *blessed* in his Name, as *our God*; wherefore as the *Holy Ghost* saith, To Day if you will hear his Voice, harden not your Hearts: And as repenting *David* prays; *Take not thy Holy Spirit* from Psal. li. 11, 12. me, but uphold me with thy *free Spirit*; so by the *Apostle* he is invoked, or worship'd, in the *Benediction*, wishing us the *Communication of the Holy Ghost* equally with the *Grace of the Lord Jesus Christ*, and the *Love of God the Father*. Nay, every Time that *Baptism* is administer'd, or the *Blessing* pronounced, Christians adore the *Holy Ghost* with the same divine Honours with which they adore the *Father* and *Son*, as it was done from the Beginning in the antient *Doxologies*, not importing three Gods, but the three divine Witnesses of *Jesus Christ*, viz. the *Father*, the *Word*, and the *Holy Ghost*, who are one Thing, one Essence, one God.

Yet some, that pretend to own his *Godhead*, have oppos'd the *Spirit's* Right to divine *Adoration*, whose Objections we shall answer,

Objection 1. The Communion of Christians is with the *Father*, and with his *Son Jesus Christ*, but not with the *Spirit*. 1 John i. 3.

Answer. Our Communion is there so express'd, because the *Spirit* is not so much the End or Object of our Communion, as the Bond of it, or the inward Cause of it; or we have Communion with the *Father* and *Son*, by the Operation of the *Holy Ghost*; so that this Objection is of no Force.

Objection 2. Believers are said to dwell or abide in God, and in Christ, but not in the Holy Ghost. 1 John ii. 6. — iv. 13.

Answer. That concerns not *Adoration*; and the *Spirit* is not there mention'd, because his *Unction*, or *Anointing*, is rather in us, or abides in us, than we in him; For you have an *Unction from the Holy One*, and you know all Things; — but the 1 John ii. 20; 27. *Anointing* which you have received of him, abideth in you.

Objection 3. The *Holy Ghost* is frequently omitted, or not mention'd with the *Father* and the *Son* in the same Text; he is more seldom mention'd, and very little of his *Adoration*.

Answer 1. St. *Paul* mentions *God* and the 1 Cor. iii. 16. *Spirit*, without the *Son*, and speaks of *Christ* Rom. ix. 1. and the *Spirit* without the *Father*. But it is enough for our Purpose that he is mention'd jointly with the other two *Persons*; as in *Christ's Baptism*, the baptismal *Institution*, the apostolical *Benediction*, and the heavenly *Witnessing*, where he has no Right to be placed, if he has no Right to divine *Adoration*.

2. The *Holy Spirit* continually speaks in holy Scripture, or the Language of *Scripture* is the Language of the *Holy Spirit*, who inspired the Penmen; and therefore he is always understood when the other two are mention'd.

3. The Scripture speaks less of his *Adoration*, for that by his Office he is rather the Cause or the Influencer of our adoring *God*, essentially consider'd; for ye have Rom. viii. 15, not received the *Spirit of Bondage* again to 16, 26. fear; but ye have received the *Spirit of Adoption*, whereby we cry *Abba*, Father.—Likewise the *Spirit* also helpeth our Infirmities; for we know not what we should pray for as we ought; but the *Spirit himself* maketh Intercession for us, with Groanings that cannot be utter'd.

We must next answer the Objections of those that deny the *Spirit's* being of the same one *Essence* with the *Father*, and declare him to have receiv'd his *Essence* from the *Father*. The modern *Jews* call him sometimes the *Virtue of God*, and the magnificent Gifts of *God*, the heroical *Motions* of Mens Hearts, the *Presence of God in the Temple*, or the *Shechinah*, &c. contrary to the Judgment of the antient *Jewish Church*.

Macedonius, A. D. 360. whose Errors were revived by *John Biddel* in England, and refuted by *Cloppenburgius* in Holland, and are now again buried, as of no solid Foundation, even in the Opinion of the Adversaries.

Other Enemies have call'd him the Prince of created Angels, the Minister of *God*, and Servant of *Christ*: But such a Diversity of erroneous Opinions among the Adversaries, is an Argument for the Truth, viz. that all Things divine being justly ascribed to the *Holy Spirit* in Scripture, as has been proved, he must be of the same

Essence with God, or the true eternal God.

Obje-

Objection 1. The *Holy Spirit* differs from God, as the *Spirit of God*.

Answer. Yes, he differs *personally*, but not *essentially*; or not as one *Essence* from another *Essence*, but as one *Person* from another *Person*.

Objection 2. *Christ* says, that the *Spirit of Truth* shall not speak of himself, but whatsoever he shall hear, that shall he speak; therefore being taught by another, he is not essentially God.

Answer. To hear from another, and to be taught by another, are not always the same, tho' sometimes they agree; as *Christ* says, *I speak to the World those Things which I have heard of him:* *John viii. 26, &c.*

—*I speak nothing of my self; but as the Father hath taught me, I speak these Things.* Therefore the *Spirit's* hearing relates to his *economical Office*, or his *Order* of operating in Believers; which derogates not from his *divine Essence*, no more than from *that of Christ*.

Objection 3. *Christ* says, *The Spirit of Truth* *John xvi. 14:* shall glorify me; for he shall receive of mine, and shall shew it unto you: Therefore, depending upon another, he is not essentially God.

Answer. To receive from another, and to depend on another, are not the same; for here the *Holy Ghost* receives from *Christ*, as he operates with him, and from him, in his *economical Office*, tho' not in the way of dependance, as to his *divine Essence*, nor as to his *personal Subsistence*.

Objection 4. He that gave his good *Spirit* to the *Israelites*, is *Jehovah* alone. *Neh. ix. 6, 20.*

Answer. So God gave his *Son* to the World, according to the *divine Economy*, which is far from being repugnant to the *Trinity* of Persons in the *Unity* of the Godhead; for each of them is *Jehovah* alone, as *Moses* says, *Jehovah, our God, Jehovah is One.*

Objection 5. The *Holy Ghost* is sent from another; and therefore he is the *Servant* of another, and not essentially God.

Answer. Indeed, sometimes the *Sent*, is the *Servant* of the *Sender*, but not always, nor in all *Respects*: As here, with respect to the *divine Economy*, the *Holy Ghost* is sent as the *Messenger*, the *Agent* of God, (as the *Messiah* is call'd God's *elect Servant*, and was sent into the World) but that hinders not his being essentially God; because *all Things divine* are properly ascribed to him; and his *Mission* is *voluntary*, as *Christ's* also was.

Objection 6. He is the *Gift of God*; and therefore not God essentially, who is the Giver of all good Things.

Answer. But cannot one give himself? Does not God, essentially consider'd, give himself to his People in the Covenant of Grace? And as *Christ gave himself* in Sacrifice for us, so the *Holy Ghost* is the *voluntary Gift of God*, which hinders not his being God by Essence with the *Father and Logos*.

Objection 7. He changeth his Place, descending like a *Dove at Christ's Baptism*; therefore he is not *immense*, or essentially God.

Answer. This is trivial, because he changed his Place only symbolically, or as to the *external Sign* of Gen. xviii. 21. his Presence; as *Jehovah* said, *I will go down now and see*, &c.

Rev. xii. 17. *Objection 8.* He prays to *Christ* to come to Judgement; for the *Spirit and the Bride* say, *Come*.

Answer. No such Thing; for there only the *Spirit* and the *Bride* join in testifying the Truth and Excellency of the Gospel; or the open and general Invitation to come and partake of the Waters of Life freely, is confirm'd by the joint Testimony of the *Spirit* and the *Church*, even the gracious *Spirit of God*, who influenceth all true Believers, according to his economical Office; which is not repugnant to his divine Essence.

Objection 9. Those at *Ephesus*, who had Acts xix. 2. been baptized, said, *We have not so much as heard whether there be an Holy Ghost*.

Answer. They were ignorant of his extraordinary Gifts express'd in Scripture by his Name, the *Holy Ghost*; but they could not be ignorant of his Existence; for all the World had heard of his *Descent upon the Disciples at Jerusalem*: Besides that, their Ignorance is no Argument.

Objection 10. The *Holy Spirit* is said to Rom. viii. 27. *make Intercession for the Saints, according to the Will of God*; therefore his Will is different.

Kata Θεω. *Answer.* It is in the Greek only according to God, and imports not according to any Will of God, that is diverse from the Will of the *Holy Spirit*, but that which is the very same Will; or that he intercedes after a divine Manner, according to God, like himself, effectually; or so as to please God, teaching the Saints to pray as they ought, being their Intercessor within them, as Christ is out of them, according to the divine Economy.

Therefore it remains firm and true, that the HOLY GHOST is a real, distinct, and divine Person, of the same Essence with

with the *Father* and *Logos*, who all *Three* are the *One* eternal God.

V. I shall enquire how these *Three* divine *Persons* differ.

Indeed, their Difference and Distinction is not philosophically accounted for in holy Writ; for *That* was not intended to please Philosophers, but to edify the Members of the Church. But seeing the Adversaries have forced us to use philosophical Terms, we must comply a little.

1. Their first Difference is from *human Persons*: For,

(1.) *Human Persons* are separate one from another, as *Peter*, *James*, and *John*, one of whom might have been, tho' the others had never been, because they exist *by the Will of God*; whereas these *divine Persons*, tho' distinguish'd from each other, are never separated; and one of them could not have been without the others, being all *Three* eternally in the same *One* divine Essence, or *Nature*, and their *distinct Personality* is not the Effect of the *divine Will*, but their *personal Properties* or *Perfections* are as necessary and eternal, as the *divine* essential Properties are; tho' they are not *three Gods*, but *one God*, or one divine Essence.

(2.) An *human Person* has only the *same kind of Nature* with others, call'd a common *specifick Nature*, but not the same *individual Nature* with others; for otherwise the Power, the Faculty, the Acts of Reasoning, or the Notions and Ideas that are in *one Man*, would be the same individual Ideas that are in *another Man*; whereas the *Persons* in the *Godhead*, tho' distinct, have the same *individual divine Nature*, the same Understanding, the same Will, and the same other Perfections of the *divine Essence* or *Nature*.

(3.) *So many human Persons, so many Essences*; for every *human Person* has its own *proper Essence*, distinct from all other Beings; whereas the *divine Being*, or *Essence*, is but *One*, and therefore the *Godhead* of the *Father*, *Word*, and *Spirit*, is the very same *one Godhead*; or these *Three* distinct *Persons* have not each a *distinct Essence*, but having the same *one Essence*, they are the same *one true and eternal God*. But the Adversaries not minding this Difference, have err'd from Truth, and will not conceive of the *divine Persons*, but as of *human Persons*.

2. Their next Difference is from the *divine Essence*, from which they differ not *really*, or as *one Thing* from *another*; for God's *Essence* has no Parts, nor yet by mere Reasoning only, or by our *sole Conception*; for they differ as *One* from *Three*: But by such a Reasoning as has a Ground of Distinction in the Thing it self; for in our Conception the di-

vine Essence is equal to the *three Persons* altogether, and more large (if I may so say) than any *one Person* alone, or singly consider'd ; for that the *Essence* is common to all the *three Persons*, and *each* Person has the *divine Essence*. Hence some distinguish between Communicable and Incommunicable ; for that the *Essence* is common to *three Persons*, whereas *each* Person is *incommunicable* : But we cannot, by searching, find out God Almighty unto Perfection.

3. Their next *Difference* is of the *divine Persons* among, or between themselves. And here we must cautiously avoid the two Extremes of *Sabellianism* and *Tritheism*. 1. The Followers of *Sabellius* admitted only of a *nominal* Difference, or, as the *same one God* is call'd, sometimes the *Father*, sometimes the *Son*, and sometimes the *Holy Ghost*, according to his diverse Operations ; allowing only *one Person* in the Godhead.

2. *Tritheism*, or the Opinion of *three Gods*, is the other Extreme, which we must shun, in avoiding *Sabellianism* ; for 'tis equally absurd to say, with the *Sabellians*, that the *three Persons* in the Godhead are *one Person* ; and to say with the *Tritheists*, that the *one divine Being* is *three divine Beings*.

Therefore when we say, the *Father* is God, the *Logos* is God, and the *Spirit* is God, we must not conceive that they are *distinct Gods*, but *distinct Persons* in the *same one God*, for that their *Distinction* respects their *Personality* only, not their *Deity* ; for tho' the *divine Attributes* are the same in all *Three*, who are *one Thing*, one *divine Essence*, *one God*, yet still they are *three distinct Persons*, according to holy Writ, as above proved.

Some, willing to be cautious, think the *three Persons* differ from each other, both *rationaly* and *modally*, as they express it ; or not by *Ratiocination* only, but also *really*, as *one Mode* from *another*. But others, not affecting these scholastical Terms, believe, according to Scripture, that they differ from each other as the *three heavenly Witnesses*, but profess to be ignorant of the *Manner* of their Distinction, which is not reveal'd in Scripture, and content themselves with saying, that they differ *supernaturally*, or not as natural Things differ, but in a more eminent, peculiar, and *divine Manner*.

But, however, 'tis certain, from Scripture, that they differ in their peculiar *personal* Properties, and in their *Mode* of Operation out of themselves, or in the Creatures ; for tho' the operative Power of God is the same *one Power*, common to these *three Persons*, yet their *Order* and *Mode* of Operation

tion is different, as will plainly appear in the following divine *Economy*: Thus tho' we usually ascribe to the *FATHER* *Creation*, to the *SON* *Redemption*, and to the *HOLY GHOST* *Consummation*; yet we find, in Scripture, all these different Works ascribed to *each Person*, because of their *Union* in the same divine *Essence*. But tho' we cannot philosophically explain these Things, we must not run into sinful doubting with those that will believe nothing of which they have not a clear and distinct Perception; but must thankfully follow that *Revelation* of himself, which God has been graciously pleased to afford us in his written Word, the only and solid Ground of our Faith, to which our weak Reasoning should submit it self, and let Faith acquiesce in Things reveal'd above Reason, tho' not contrary to it.

VI. I shall explain the *divine Economy*, or *Family-Dispensation* and Government of these *three Persons* of the *one Godhead*, in and over the *Church*, the *House* or *Family* of God.

That the *Holy Trinity in Unity*, from all Eternity, or before Time began, delighted themselves in the Enjoyment of their own essential Perfections or Attributes, *rejoiced always before each other*, *rejoiced in the Prospect of the habitable Parts of the Earth*, and that *their Delights were with the Sons of Men*, from an eternal Intuition, is most true; tho' it is known to us only by Reasoning from some Texts of Scripture, that intimate the same. But their *Economy*, since *Time began*, is more amply reveal'd: For

The blessed *Trinity* has admitted the *Church*, or Congregation of Believers, into *Society*, or *Family-Communion* with them; for truly our *Fellowship* is with the *Father*, and with his *Son Jesus Christ*, viz. by the Communication of the *Holy Ghost* (as above) and according to the apostolical Benediction, *The Grace of the Lord Jesus Christ*, 1 John i. 3. *and the Love of God the Father, and the Communication of the Holy Ghost*, ever belong'd to the *Church* of the living God, *who has his Fire in Zion, and Furnace in Jerusalem*; call'd also the *City* Isai. xxxi. 9. and *Kingdom of God*, as the Members of the Church are call'd the *Sons* and *Daughters* of God, the *Servants* and *Friends* of God, the *Brethren* of *Christ* the *Son of God*, *no more Strangers and Aliens*, or *Foreigners*, but *Fellow Citizens with the Saints*, both in Heaven and Earth, and of the *Household of God*. Now in this Family these *Three* divine *Persons* have the Government, and perform certain economical,

nomical, or *Family-Offices*, peculiar to each Person.
Thus

The first divine Person, call'd the **FATHER**.

He is consider'd as the *Father of the Family*,
Eph. ii. 14, as the *Lord of Heaven and Earth*, of whom
15. *the whole Family of Heaven and Earth is nam-
ed*; or the *higher House of Angels* and de-
parted *Saints*, the *Church triumphant*; and the *lower*
House, or *Church militant*, call'd in Scripture the *House of*
God, the *Houſhold* or *Domesticks* of *God*, the *Houſhold of*
Faith; I ſay, they all make up the one *Catholick Church*,
or *Family of God*, consider'd as the *first divine Person*, or
Father of the Family; who is therefore in Scripture repre-
ſented,

1. As the *Lord* and *Dictator*, who, by eternal *Predeſtina-
tion*, delineated and prepared the *Government* of this future
Family, appointing both the *End* and the *Or-
Acs iv. 28. der of Means* too; for as what happen'd to
Chriſt was determin'd before to be done by the
Father's Power and *Counſel*, ſo *Believers* obtain their *Inheri-
tance*, as being predeſtinated according to the
Eph. i. 11. *Father's Purpose*, who worketh all Things af-
ter the *Counſel* of his own *Will*; having cho-
ſen us in *Chriſt*, before the *Foundation* of the
Chap. i. 4, 5. *World*, that we ſhould be holy; and having
predeſtinated us unto the *Adoption of Children*, according to
the good *Pleaſure* of his *Will*. Thus *Chriſt*,
Matt. xi. 25, as *Mediator*, ſaid, *I thank thee, O Father,*
26., *Lord of Heaven and Earth*; *because thou haſt*
hid theſe Things from the Wiſe and Prudent,
and haſt reveal'd them unto Babes; even ſo, *Father*, for ſo it
ſeem'd good in thy *Sight*.

2. As the *Creator* and *Builder* of his *House* or *Family*;
for the *whole Family in Heaven and Earth* is named of him,
as the *Builder* of all Things.

3. As the *one Law-giver*, able to *ſave* and
James iv. 12. *to deſtroy*, and who implanted his *Law* of *Na-
ture* on *Man's Heart*, when he formed him af-
ter his own *Image*, and gave him alſo a *poſitive Law* about
the *forbidden Fruit*, with a *Promise* and a *Threatning*, and
ſo enter'd into *Covenant* with *Adam* and his *Heirs*.

4. As the *Judge* and *Avenger* of his broken *Law*, he will
magnify it, and make it honourable in the *Puniſhment*, ei-
ther of the *Transgreſſor*, or of his *Surety*. Therefore the
Satisfaction made by *Chriſt* for the *Sins* of *Believers*, was
made

made to God, consider'd as the *Father*; and when we, by Faith, plead Christ's *Satisfaction* for us, we approach to the *Father*, as to a *Judge upon a Tribunal*, to be by him declared or accounted righteous.

5. He is a *merciful Father*; for as a *Father* Psal. ciii. 13: *pitieth his Children, so Jehovah pitieth them that fear him*: His Grace, Mercy, and Goodness, flow'd from all Eternity in the Counsel of Peace, among these three divine Persons of the one Godhead; wherein the *Father*—*has chosen* Believers in Christ,—and found him out a proper Mediator for them,—whom the *Father sent* to redeem them,—and has also *sent the Holy Spirit* to regenerate, convert, and sanctify them;—and by the Ministry of the Gospel the *Father calls upon Sinners* to come and partake of the Mediator's purchased Benefits;—*justifies* them upon their believing in his Christ;—*adopts* them into his Family;—and *glorifies* them at last. Thus the *Apostle* shews, that the *Lovers of God are effectually call'd, according to his purpose*; for whom he did *foreknow*, he also did *predestinate* to be conformed to the Image of his Son; and whom he did *predestinate*, them he also *called*; and whom he called, them he also *justified*; and whom he justified, them he also *glorified*: For on account of the *Father's* economical *Office*, he is call'd God, even by way of Appropriation, not on Account only of his divine *Essence*, (which is common to the *three* divine *Persons*) but because of his Part in the *Government* of the *whole Family*, as the *Father Almighty*, he is represented, in Scripture, as *God in Christ, reconciling the World unto himself*; and as the *one God, who has sent the one Mediator*. Rom. viii. 28. 2 Cor. v. 19. 1 Tim. ii. 5.

The *second* divine *Person*, call'd the *Logos*, and *Son of God*.

He is consider'd in Scripture as God's essential *Wisdom*, or *Logos*, who, as a distinct Person, was ever by the *Father*, as one brought up with him, and his constant Delight, rejoicing always before him, and joining in the eternal Council of Peace about the Recovery of fallen Mankind; and, by virtue of that Covenant of Redemption, the *Logos* undertook to proceed from the *Father*, as the *Son of the Family*, first to create the World; and next to redeem the World: For

1. In the *Beginning* was the *Word*, or *Logos*, and the *Logos* was with God, and the *Logos* was God; the same was in the *Beginning of Time* with God; not then created, but in Being, as he had been, from Eternity: And proceeding from the *Father*, as his
first

first begotten Son, all Things were made by him, and without him was not any Thing made that was made ; whom the Father appointed the Heir of all Things, by whom also he made the Worlds ; not as the Father's Instrument, but as a joint efficient Cause, concurring with the Father and Spirit, as the same one God in Creation ; only, according to the divine Economy, CREATION is appropriated to the Logos, as the Son of God ; for his proceeding from the Father to perform Creation, is the first Filiation, or Sonship of the Logos, that Procession being his Generation.

2. His *second Filiation* has a respect to *Adam's Fall*, involving his Heirs in the Penalty of the Law ; for then the *Son of God*, or *Logos*, was promised to be *made Flesh*, or to take into Union with him a *real human Nature*, as the *blessed Seed of the Woman*, in order to crush the *Serpent's Head*, and to destroy the *Works of the Devil*, according to the said Council of Peace. Therefore the *Logos* acted as the *promised Mediator*, under the *Old Testament*, and took the *Church* under his Care immediately upon the Fall ; and in the fulness of Time, the *Logos* was actually *made Flesh*, and dwelt among Men, as the *Mediator Immanuel*, God with us, the *Seed* of the blessed *Virgin Mary* ; which is call'd his *second Procession*, or *Filiation* ; for all the Texts that mention his *Sonship*, speak of it with respect only to his *mediatorial Office*, and not with respect to any *eternal Generation*, though, as the divine *Logos*, he eternally existed ; and as the *Loganthropos*, or *God-Man*, the eternally-appointed *Son of the Family*, he sustains the following Parts in the *Economy of Salvation*, and *Government of the Church*.

1. In general, he is the compleat and *only Mediator* between God and Sinners, for whose sake the *Father*, as Judge, can, with Honour to his spotless Justice, shew Mercy to a penitent Believer, in whose Name a Sinner can approach to God, and sue for Mercy ; for the *Logos Incarnate* reconciles God to Sinners, and Sinners to God ; and the *Father*, in and by him, *reconciles the World to himself*.

2. He is the *Sponsor and Surety* of Believers, the *Goel-Redeemer*, the great Attonement, or Sacrifice for Sin, having, as the great *High Priest*, offer'd up his *human Nature* on the *Altar* of his *Godhead*, without the *Gates of Jerusalem*, in an holy and acceptable *Sacrifice* for the Sins of Men ; and now Men can plead the Value, Worth, and Merit of his *compleat Obedience* to the Law, as their Righteousness for their Pardon and Acceptance with God.

3. He

3. He is the *Father's Ambassador* to the *Family*, as the great *Prophet* of the Church, the *Way*, the *Truth*, and the *Life*, the great *Preacher* of *Righteousness*, the *Light of the World*; for God the *Father*, who at sundry Times, and in diverse Manners, spoke in Time past unto the *Fathers* by the *Prophets*, hath, in these last Heb. i. 1, 2: Days, *spoken unto us by his Son*.

4. He is by *Merit* exalted to be the *Head of the Church*, the only *King* of his holy *Zion*, as the *Son of God*, foretold as such in the *Old Testament*, Psal. ii. and call'd in the *New Testament* the *Father's dear Son*, in whom he is well pleas'd; who having finish'd the *Work of Satisfaction* for penitent Believers, he was justly and highly exalted, as *Jesus Immanuel*, the *Son of God*, the *Logos Incarnate*, to be the *Head, Lord, and King* of the *Catholick Church*, or of the whole *Family in Heaven and Earth*; the *Head* both of *Influence* and *Government* to all true Believers, ruling in their *Hearts* by the *Holy Spirit of Grace*, and in their *Lives* by his holy *Precepts*, and by his *benign Providence*.

5. He is also made *Head over all Things to the Church*, which is his *Body*; for the *Father* having rais'd his human *Nature* from the *Dead*, set *Jesus Immanuel* at his own right *Hand* in the heavenly *Places*, Eph. i. 20, far above all *Principality and Power*, and *Ec.* *Might and Dominion*; and every *Name* that is named, not only in this *World*, but also in that which is to come, and hath put all *Things* under his *Feet*, and gave him to be *Head over all Things to the Church*, or for the *Advantage* of the holy *Family*, which is his *Body*, the *fulness of Christ* mystical, who, by his *Power and Spirit*, filleth all *Things*, in all *Kinds of Fulness*: Therefore he is call'd the *Prince of the Kings of the Earth*, *King of Kings*, and *Lord of Lords*, having the *Reins of Providence* in his *Hand*, and ruling in the midst of his *Enemies*, until he shall make them all his *Footstool*; for all *Power* is given unto him in *Heaven and Earth*, as the *Son of God*, the *Mediator Immanuel*.

6. He is the great *Advocate* of Believers with the *Father*, ever living to make *Intercession* for them; and, like a *Prince*, he prevails with the *Father* in their *Behalf*, to hear their *Prayers*, to bestow upon them all the *Blessings* of his *Purchase*, to justify them and adopt them into the *Family* as *Children*, to sanctify them, and at last to glorify them; for by *Virtue* of their *Union with Christ*, or their intimate *Relation* to him, they are call'd his *Brethren*, the adopted *Sons*

of the God and Father of our Lord Jesus Christ, who told Mary Magdalene, and his other Disciples, I John ix. 17. *ascend unto my Father and your Father, and to my God and your God.*

7. He is the appointed Judge of the World at the last Day, to take Vengeance on all them that know not God, and that obey not the Gospel; but to be glorified in his Saints, whom he will openly, and for ever, justify before the World, saying, *Come ye blessed of my Father, inherit the Kingdom prepared for you before the Foundation of the World.* Then will Christ lead them glorious into the many Mansions of Happiness in his Father's House above.

The third divine Person, call'd the HOLY GHOST.

He existed from all Eternity with the Father and the Logos, and, in the beginning of Time, he proceeded by *Spiration* from the Father, first at Creation, to move upon the Face of the Waters, (as an Hen upon Eggs) and so all the Host of Heaven, even the highest Spirits, call'd Angels, were made by him, as the *Breath* or *Spirit* of God's Mouth, call'd God's free Spirit and his good Spirit: And as the Logos had undertook to be the Redeemer of God's Family, so in that same eternal Council of Peace the Spirit undertook to be the *Applier* and the *Compleater* of that Redemption decreed, and performs his economical Part, by *teaching*, by *sanctifying*, and by *comforting*.

1. By TEACHING, ever since the Fall of Adam: For,

(1.) He taught all the godly Patriarchs, before and after the Flood, or inspired them with the true spiritual Knowledge of God; and of the promised blessed Seed.

(2.) He inspired Moses and the Prophets, and to them reveal'd the sacred Word, or Will of God; for
2 Pet. i. 21. *the Prophecy came not in old Time, by the Will of Man, but holy Men of God spake and wrote too, as moved by the HOLY GHOST.*

(3.) He calls and sends forth Teachers; for
Acts xiii. 2. *the Holy Ghost said, Separate for me Barnabas and Saul, for the Work whereunto I have call'd them; as indeed he had in all Ages before call'd forth the Prophets.*

(4.) He furnisheth, adorns, and qualifies his sent Servants with all needful Gifts; for as of old he qualified the Prophets and Apostles with extraordinary Gifts, making plain illiterate Men speak with other Tongues, as the Spirit gave them Utterance; so still he furnisheth faithful Teachers with ordinary Gifts for the ordinary Dispensation of the Gospel.

(5.) He

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(5.) He co-operates with his *Ministers*, and concurs with his *Word*, read or preach'd; for *by the Power of the Spirit of God*, the apostle *Paul* perform'd mighty Signs and Wonders, and *fully preached the Gospel of Christ*, as the Prophets did of old. The *Holy Ghost* confirms the *Counsel of his Messengers*, either by an internal inlightning of the Minds of Men in the Knowledge of the heavenly Gift, (for such are said to be Partakers of the *Holy Ghost*, Heb. vi. 4.) or by an effectual directing or leading of Mens Hearts into all Truth and Uprightness, as *David* prays, *Thy Spirit is good, lead me into the Land of Uprightness.* Psal. cxliii. 10.

From all which he is call'd the *Spirit of Truth*, whom the World cannot receive, because it seeth him not, neither knoweth him; but, says Christ, *ye know him, for he dwelleth with you, and shall be in you.*— John xiv. 17, *He shall teach you all Things, and bring all Things to your Remembrance, whatsoever I have said unto you.* 26.

2. By SANCTIFYING; whence he is call'd the *Holy Spirit*, or Ghost: And this general Part of his *economical Office*, in its more large import, comprehends;

(1.) REGENERATION strictly taken, or the first Principle of spiritual Life, call'd a Vivification, or a *Quickening*; for you hath he *quicken'd*, who were dead in Trespasses and Sins. Hence he is call'd the *Spirit of Life*, and hath saved us by the *washing of Regeneration, and the renewing of the Holy Ghost.* Eph. ii. 1. Rom. viii. 2. Tit. iii. 5, 6.

(2.) CONVERSION strictly taken, by which a Person regenerated or quicken'd is brought to repent towards God, and to believe in the Lord *Jesus Christ*, or is enabled to turn from Sin to God. Hence he is call'd the *Spirit of Faith*, and the *Holy Spirit of Promise*, with whom, or with whose Operation, we are sealed, upon believing in Christ.

(3.) SANCTIFICATION, strictly taken, is also his Work; for ye are *washed*,—ye are *sanctified by the Spirit of our God*; by which Sanctification, the *Graces of Believers* are produced, or drawn forth into lively Acts; for the Fruits or Effects of the *sanctifying Spirit* are, *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance.* Gal. v. 22, 23.

(4.) The LEADING and exciting of sanctified Believers into all Good, in order to prove their *Adoption*; for as many as are led by the *Spirit of God*, Rom. viii. 14, are

are the *Sons of God*, or may argue their *Sonship* from their *Sanctification*.

(5.) The *strengthening, establishing, anointing, and sealing* of Believers in the Truth and Practice of 2 Cor. i. 21, true Religion; for now he who *stablisheth* us 22, with you in *Christ*, and hath *anointed* us, is God, who also hath *sealed* us, and given us the *Earnest* of the *Spirit* in our Hearts.

3. By *COMFORTING*; for he is the *Paraclete*, or *Advocate*, in a peculiar Manner; the *Comforter*, the *Holy Ghost*, sent by the *Father* in *Christ's* Name, into the Hearts of Believers, to promote their Salvation.

(1.) He *communicates* of his heavenly Virtues or Graces to Believers, for the helping of their Infirmities, for their fortifying against the Shocks of Adversity of any kind, and for filling their Souls with unspeakable Joy and Delight, as if they were got into the Suburbs of Heaven; therefore, in the Blessing, the *Communication of Grace* is ascribed to him, or the *Communion of the Holy Ghost*, that qualifies us for the *Grace of the Lord Jesus Christ, and the Love of God the Father*.

(2.) He *intercedes* in the Hearts of Believers, as their *Advocate* within them; for as *Christ, the Son of God*, agents *Mens Cause* with God, so the *Holy Ghost* agents *God's Cause* with Men, inabling them to believe and repent aright, drawing forth their Hearts in Prayer, and, as the *Spirit of Supplication*, helping their Infirmities, when they know not what to pray for as they ought, and making Intercession in them, sometimes with *Groanings that cannot be utter'd*: And he that searcheth the Rom. viii. 26, Hearts, knows what is the *Mind of the Spirit*, 27, *that he maketh Intercession for the Saints according to God*; or he inables them to pray in Faith, and to wrestle with God in Prayer, or to detain him, as it were, like *Jacob*, until he bless them.

(3.) He *testifies*, or witnesseth to Believers, the *Certainty* of God's firm Favour and Love towards them, under all their Afflictions; also the *Truth of their Adoption*, and of their final Redemption; for the *Love of God* Rom. v. 1. *is shed abroad in our Hearts by the Holy Ghost* Chap. viii. *given unto us*; and he witnesseth with our 15, 16. *Spirits that we are the Children of God*, being thence call'd the *Spirit of Adoption*: And he seals or confirms Believers in the Faith of complete Redemption at last, by affording them some Foretastes of Hea-
ven,

ven, call'd, the *Earnest of the Spirit*, wrought by him in our Hearts, by whom we are *sealed unto the Day of Redemption*; which *Earnest of the Spirit* produceth *Righteousness, and Peace, and Joy in the Holy Ghost*, inabling us to rejoice in the *Hope of the Glory of God, and to rejoice in Tribulation also*, especially under Persecution.

Eph. iv. 30.

Rom. xiv. 17.

— v. 2, 3.

1 Pet. iv. 14.

Thus the HOLY GHOST, as the *Doctor*, the *Sanctifier*, the *Comforter* of the Church, or *Family of God*, is the *Applier*, the *Promoter*, and *Finisher* of Man's Redemption; or the Members of God's *Family* are *elected* by the *Father*, *redeemed* by the *Son*, and *completed* by the *Holy Ghost*.

Yet this Distribution of *economical Offices* requires a two-fold Caution.

1. That in the *three divine Persons* we suppose no Dependency or *Inequality*, being all *Three equal* in Eternity, Power and Glory; for any seeming Inequality results, (1.) From the *Logos's* assuming the *human Nature* into Union with his *divine Person*, in order to act as the *Father's Son* and *Servant*, or as *Mediator*; while the *Logos* (previous to his Incarnation) being in the *Form of God*, thought it no *Robbery to be equal with God*, tho' he *humbled himself in the Form of a Servant*.

(2.) From the *Spirit's* being *sent* by the *Father* and the *Son*, as the *Finisher* of Redemption, to which he condescended in the eternal Council of Peace, while he was eternally existing of the same *one divine Essence*: But the Adversaries, not minding this Distinction, have opposed the Truth with Bitterness.

2. The other Caution is, that tho' *each divine Person* has his peculiar *economical Office*, yet without excluding the *other Two*; because their Operations out of themselves, or in the Creatures, are conjunct, or undivided, arising from the same *divine Essence*; for in the *Economy* the *divine Persons* operate only in a different *Mode and Order*, but concurring as the same *one God*.

And, for the further Illustration of this *divine Economy*, we may observe,

1. That *each Person* has *Attributes* ascribed to him, which answer and suit his *economical Office*. Thus,

The FATHER of the *Family* has *Dominion* ascribed to him, as the *Father Almighty*, and *Power* as Creator, and *Justice* as Law-giver and Avenger; so *Love* and *Mercy* too; as above, &c.

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The SON of the *Family* has *Wisdom* ascribed to him, as the great *Prophet* (according to his Name *Logos*) and *Power* as the *sole Head* and King of the Church by Merit and Purchase; and *Grace*, *Mercy*, and *Faithfulness*, as *High Priest* and Advocate; and *Majesty* as Judge of the World.

The HOLY GHOST has *Power* ascribed to him, as the *Compleater* of Redemption, and communicative *Goodness* as the Teacher, Sanctifier, and Comforter of God's People.

Indeed, some only mention *three* eminent *Attributes*, ascribing *POWER* to the *Father*, *WISDOM* to the *Son*, and *GOODNESS* to the *Holy Ghost*, whereby the *triune God* is the *greatest*, *wisest*, and *best Being*; as by the Mother's Questions to Children, *Creation* is ascribed to the *Father*, *Redemption* to the *Son*, and *Sanctification* to the *Holy Ghost*. But tho' this is good in part, it is not enough to represent the *Trinity*; for that there are other *Attributes* expressive of the *divine Essence*.

2. According to their several *economical Offices*, there is a respective proper *Honour* and *Worship* belonging to *each Person*; for those Benefits are expected from each Person that belong to his Office; as *Grace* from God the *Son*, the Lord *Jesus Christ*, and *Love* from God the *Father*, and *Communication of Grace* from God the *Holy Ghost*, as the Operator of it: Therefore,

(1.) We pray to the *Trinity* for those general and comprehensive Benefits, according to their Order of Operation; as in the Apostle's Prayer; For this Cause I bow my Knees unto the *Father of our Lord Jesus Christ* (of whom the whole *Family in Heaven and Earth is named*) that he would grant you, according to the Riches of his Glory, to be strengthen'd with *Might by his Spirit* in the inner Man, that *Christ* may dwell in your Hearts by Faith, &c.

(2.) We return Thanks to *each Person*, and to *all Three together*, for those Benefits in the scriptural *Doxologies*: Thus when the *Apostle* calls Believers the *Elect*, 1 Pet. i. 2, 3. according to the Fore-knowledge of God the *Father*, thro' Sanctification of the *Spirit*, unto Obedience, and thro' the sprinkling of the Blood of *Jesus*; he runs into this *Doxology*, viz. *Blessed be the God and Father of our Lord Jesus Christ*, who, according to his abundant Mercy, hath begotten us again unto a lively Hope, by the Merit of the Resurrection of *Jesus Christ* from the Dead, and also by the Operation or the renewing of the *Holy*

Holy Ghost; which is necessarily understood, as above explain'd.

3. There are *Sins* also mention'd against each *Person* in his Office, as against the *Father*; for *Moses* complains of the *Israelites*, *Do ye thus requite Jehovah, O foolish People and unwise? Is not he thy Father?* So against the *Son*; for the *Apostle* declares some *Apostates* irrecoverable; for that *they* crucify to themselves the *Son of God afresh*, and put him to open Shame; and those are counted worthy of sorer Punishment, who have trodden under Foot the *Son of God*, and have counted the *Blood of the Covenant* an unholy Thing. And *Sins* are also committed against the *Holy Ghost*; for some have done *Despite unto the Spirit of Grace*; and the *Israelites* rebelled and vexed his *Holy Spirit*: As *St. Stephen* justly reproached the *Jews*, saying, *Ye stiff-necked and uncircumcis'd in Heart and Ear, ye do always resist the Holy Ghost; as your Fathers did, so do ye.* And *St. Paul* forbids us to grieve the *Holy Spirit*: Nay, *Christ* expressly says, that all manner of *Sin and Blasphemy shall be forgiven unto Men, but the Blasphemy against the Holy Ghost shall not be forgiven unto Men, neither in this World, nor in the World to come*, or in the Day of Judgment, when the general Pardon will be publish'd for all penitent Believers.

4. Each divine *Person* has a sort of eminent *Turns of Government* in the *Family*, according to the several Ages of the World. Thus,

(1.) The *Father* is supposed to have eminently govern'd the Church before and after the *Flood*, or in the first Times of the Gospel, until the *Levitical Law* was given at *Sinai*, but not in Exclusion of the *Logos* and *Spirit*; for both also were concern'd in the *Visions* and *Oracles* made to the *Patriarchs*, and in the divine Providence, as can be well proved.

(2.) The *Logos*, the appointed *Son of the Family*, took the Administration of the Church more solemnly upon him at *Sinai*, as the *Angel*, or Messenger of the *Covenant*; for, says God the *Father*, Behold, I send an *Angel* before thee, to keep thee in thy Way, and to bring thee unto the Place which I have prepared. Beware of him, and obey his Voice, provoke him not; for he will not pardon your *Trespass*, for my Name is in him. The ceremonial Law, or the typical Gospel

Gospel was ordain'd in his Hands, as the promised *Mediator*, and he ruled the *Old Testament* Church by it, until he was made *Flesh*, and rose again from the *Dead*, when he extended the *Apostles Commission* to all Nations, and instituted the *Church* of the *New Testament*.

(3.) The *Holy Ghost* was from the Beginning concern'd with the *Father* and the *Logos*, as above shown: But his *economical* Office became more illustrious soon after *Christ's Ascension*, by that extraordinary Effusion of his Power and Grace on the Disciples at *Jerusalem*, and by the ordinary Communication of his Grace ever since, which is much more extensive now than under the *Old Testament*, abiding in the Church for ever, in the manner above explain'd.

5. This Administration or *Dispensation* of the *New Testament*, will continue to the *End of Time*, and no longer. For,

Christ, as *Mediator*, must reign, till, according to God's Decree, he hath put all his *Enemies* under his Feet: The last Enemy that shall be destroy'd is *Death*, which shall be done in the *Resurrection*; after which the rational *Enemies*, or the *fallen Angels* and *wicked Men*, shall be condemn'd to everlasting Punishment.

The *Holy Ghost* must exert his divine Power in the regenerating, converting, and sanctifying of God's *Elect*, till the *End of Time*, and no longer.

The *Father* will pardon and accept all penitent Believers till then, and no longer; for then the *Day of Grace* is at an End, and the *Kingdom of Grace* too, when *Christ* shall come to Judgment.

6. But after the general Judgment is over, *Christ* having no more Occasion to rule in the midst of his *Enemies*, nor the *Holy Ghost* to consummate or perfect God's *Elect*, nor the *Father* to justify them; then comes the *End*, when,

(1.) *CHRIST* will deliver up the *Kingdom of Grace* to the *Father*, his present mediatorial Kingdom, his vicarious and temporary Kingdom, which he received from the *Father*; presenting all the *Elect* before him, as redeem'd by him from all Nations, and as sanctified by the *Holy Ghost*, and glorified by the *Father*, as the Members of *Christ's* mystical *Body*, the Children of the *holy Family*; a glorious Company indeed!

2. *Christ's* exalted human Nature, or *Christ* as the *Son of God*, the *Mediator*, (and all the rest of God's *Elect*) shall be subject unto him, that put all Things under him, that so God, essentially consider'd, not *economically*, or the *ONE GOD*

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God the *Father, Logos, and Spirit*, who are *one Thing*, one divine Essence, may himself be 1 Cor. xv. 28.
all in all: For then,

(3.) The *Kingdom of Glory* will commence, when, without the Intercession of a *Mediator*, or the sanctifying Operation of the *Spirit*, God *essentially* consider'd, will immediately communicate himself in all Fulness to all the glorified Saints, who shall be elevated to a Capacity of seeing him as he is, shall be admitted into *Union with God*, and fill'd with all the *Fulness of God* in the everlasting *Kingdom of Glory*, according to holy Scripture: For tho' their *Union with Christ* will never cease, tho' they will ever behold him as the *Brightness of the Father's Glory*, the *express Image of his Person*, tho' he will be their glorious *Head* thro' all Eternity; yet they shall be then exalted unto a *greater Union* with the *one essential God* along with *Christ* their Head; for, says *Christ*, *To him that overcometh will I grant to sit with me on my Throne, even as I also overcame, and am set down with my Father on his Throne.* Rev. iii. 21;

VII. I shall shew the Opinion of the *Christians* about this Doctrine before and after the *Council of NICE*, which met *A.D. 325*.

1. The *Anti-Nicene Fathers*, not having to do with the *Arians*, (tho' with other Enemies of *Christ's Godhead*) spoke their Mind with much Plainness; asserting, according to holy Scripture,

(1.) That *God is One* undivided Substance in *Three* distinct Subsistences, or *Persons*, who cohere and agree in the *same one* eternal Essence, calling them the *Father*, the *Logos*, and the *Holy Spirit*, necessarily existing from Eternity, not as *three Gods*, but as *three Hypostases*, Subsistences, or Persons in the *same one Godhead*, with their personal Properties, enjoying their own Perfections before the Creation of the World, and in Council together, decreeing what shall come to pass in Time; for they believ'd a co-essential and co-eternal *Trinity*; as has been prov'd often *.

* The learned *Bishop BULL*, in his Book call'd, *Defensio Fidei Nicene*, has given just Quotations and unanswerable Reasonings for this Doctrine; which are well abridged by the learned Dr. *WATERLAND*, in his Vindication of *Christ's Divinity* against Dr. *Clark* and his Friends. Those Quotations have been carefully examin'd by Friends and Foes, and are found all just; and the Reasoning is also just; therefore I chuse to follow *Bull* and *Waterland*, as near as I can, even sometimes using their very Words. and I cannot use better.

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(2.) That

(2.) That when *God*, essentially consider'd, created the Worlds, the said *three Persons* acted *economically*; or that the *Father*, in the divine *Economy*, sent forth the *Logos* and *Spirit* to perform Creation: For by the *Logos* all Things were made, and by the *Spirit* also, who breathed on the *Abyss*, and made it pregnant; and to them the *Ante-Nicenes* assign'd the same Efficiency in Creation as to the *Father*; by which they kept up a more lively Sense of a real Distinction of *Persons*, have taught the indivisible *Unity* and Co-essentiality of all *Three*, as of *one Creator*, and have signify'd wherein that *Unity* consists, or into what it is ultimately resolv'd, viz. into the *Unity* of the same *One* divine *Essence*, or *Godhead*.

(3.) That the *FATHER* is the *first Person*, not as prior in Duration of Nature, but only in order of Operation, to whom therefore they ascrib'd the *designing Part* in the *Economy*, and the *Execution* to the *LOGOS* and *SPIRIT*, sometimes by them stiled, the *Hands of the Father*, who, by his *Logos*, Psal. xxxiii. 6. made the Heavens, and all the Host of them, by the *Spirit of his Mouth*, as if join'd in Council. Thus in the New Testament all the *Efficiency* of Creation is equally ascribed to the *Father*, the *Logos* or *Son*, and the *Holy Ghost*, as the *one God* essential.

(4.) The *Ante-Nicenes* consider'd the *FATHER's* sending forth the *LOGOS* to create the Worlds, as his *begetting* him; or that the *Logos* is call'd the *Son of God*, by virtue of his *Emanation* or *Procession* from the *Father* to create the Worlds: And that the *SPIRIT* is call'd the *Spirit of the Father*, by virtue of his *Procession* or *Spiration* from the *Father*, to create the Worlds. But they also affirm'd a *second* Filiation, or *Sonship* of the *Logos* upon his *Incarnation*, and a *second* Procession, or *Spiration* of the *Spirit* upon the Church.

(5.) But tho' they never mention'd an *eternal Generation* of the *Son*; yet several of them understood the forefaid *eternal Existence* of the *Logos*, as an *eternal Prolation* of him from the *Father*. Thus

Novatian, about *A.D.* 255. says of the *Son* of God, that he is *always in the Father*, lest the *Father* were not *always Father*: So that tho' he believ'd the forefaid *first* and *second* Filiations of the *Logos*, he also seems to intimate the *Logos* pre-existing as a *Son* before he came forth to create the Worlds.

*Semper enim
in Patre ne Pa-
ter non semper
sit Pater.*

Dionysius

Dionysius of Alexandria, *Novatian's* Cotemporary, is o the same Mind, and so is *Dionysius of Rome*, another Co- temporary, who calls the Son *eternal*, and that there was never a Time when the Son was not, because he is the Word, the Wisdom, the Power of God : But tho' This be express for the Eternity of the Son, yet not full for *eternal Generation*, unless it had been said, *Eternal as a Son* ; for he is *eternal*, as the divine *Logos*, and his true *Sonship* commenced in Time.

Origen calls it Presumption to fix any Beginning to the Son ; and speaks of the only begotten *Logos*, as being always with the Father ; for the Ante-Nicenes believing the Existence of the *Logos*, before all Time, to be the same as from all Eternity, apply'd it to him as the Son of God. Thus

Προ αἰώνων
and πρὸ παν-
των αἰώνων

Hilary did it, in the Name of the Generality of Christians, in his Time ; so *Alexander of Alexandria* too, the *Sardican* Fathers in their synodical Epistle, and the Catholic Bishops upon opening the Council of *Ariminum* : And thus we are to understand the Words, *Before all Ages*, in the *Constantinopolitan* Creed.

Πρὸ πάντων
των αἰώνων.

Indeed, the *Arians*, equivocating upon the Words *Time* and *Ages*, eluded the Catholic Sense, tho' they retain'd the Catholic Terms : But the *Ante-Nicene* Catholics were sincere honest Men, without subtil Distinctions, using those Phrases as understood by common People, and signifying thereby that the *Logos* (whose Character some of them took for that of the Son of God) was co-eternal with the Father, who existed not before the *Logos*.

But tho' *Novatian* and Others own both the said first and second Nativity, or Filiation, or Generation, or Procession of the *Logos* ; yet they supposed his Existence before that voluntary and temporal Procession, even as a Son. So

Methodius, explaining the Words of the Psalmist, *Thou art my Son*, thinks them to be indefinitely express'd without Limitation of Time, *Thou art*, not *Thou becamest* my Son ; or that he acquired not a new Filiation, but was always the Son of God : And, speaking of his second Filiation, intimated in the Words, *This Day have I begotten thee* : He calls it rather a Manifestation of him.

Pamphilus also, delivering *Origen's* Opinion in his Apology, speaks his own too, and intimates the eternal Filiation upon the same Principle of the eternal Existence of the *Logos*. And

Alexander of Alexandria reckons it among the Singularities of ARIUS, that he would not own the *Father* to have been *always Father*, but said, that *God was once no Father, till the Person of the Logos was produc'd in Time*: for ARIUS denied the *eternal Existence* of the *Logos* as a *Person*.

From all which it appears to some, that the *Ante-Nicenes* having all asserted the *Eternity* of the *Logos*, did implicitly maintain the *eternal Generation*, tho' that Phrase is not expressly used by them.

But the *temporal* or *voluntary Generation* of the *SON* is expressly mention'd by the *Ante-Nicenes*; or that the *Logos*, who, as a *Person*, is co-eval and co-eternal with the *Father* and *Spirit*, was *begotten first*, when sent forth to create the *Worlds*; and again, when he was *made Flesh*, or incarnated. The Authors that make the *Generation* temporal, and speak not of any other, are *Justin Martyr*, *Athenagoras*, *Theophilus*, *Tatian*, *Tertullian*, *Hippolytus*, &c. As for *Novatian*, he asserted both.

Tertullian says plainly, that *there was a Contr. Hermog. Time when the SON was not as a SON, and cap. 3. that GOD was not always FATHER*; for he

always speaks of the *Generation* as a *voluntary Thing*, brought about in *Time*, as others do. But,

1. Before the *Emanation*, or *temporal Generation*, they suppose *God* not to have been *alone*; yes *alone*, in respect of any *Thing* out of himself; but, in respect of what was in himself, he was *not alone*, not single, but a *Trinity* in *Unity*.

2. They asserted the *Co-eternity* of the *Logos*, tho' not consider'd as a *Son*; but that *God* was never without his *Word*, or *Wisdom*, who always convers'd with him, as it were, assisting in *Council*; for they suppos'd Ever λογικῶς, the Relation of *God* to the *Logos* to be never ἀλογῶς. like that of the *human Soul* to *Cogitation*.

3. All their Expressions denote the distinct and eternal *Personality* of the *Logos*. Thus *Novatian* says, *He that was in the Father, proceeded from the Father*; even the *same individual Logos*, who, both before and after his *Procession*, is *always with the Father*: Therefore if he was a *real Person* after his *Procession*, (which is not disputed) he must have been so before it; or that very *Logos*, who had been from all *Eternity*, an *internal Word* in the *Heart* of *God*, becomes afterwards an *external Word* in his *Generation* by *Procession*; and that the *Logos*, who

Pag. 31.

Διαπαντῶ,
Theop. p. 129.

Ἐν Διαθετῶ
ἐν καρδίᾳ
Θεοῦ became
περφορεῖται.

who spake to the Prophets (undoubtedly a *Person*) is the very same individual *Logos*, *who was always with the Father*. So tho' *Tertullian* distinguisheth between *RATIO* and *SERMO* (*Reason* and *Speech*) he connects both in one, and makes them in Substance the very same *Person* both ; or that the *Logos*, before the *Procession*, was the internal and eternal *Reason*, and that by the *Procession* he became *Sermo*, or external *Word*, and as such the *Son of God*.

Ὁ αὐτὸς συ-
νὰρῶν αὐτῶ.

Contr. Praxeam.
cap. 5. who
own'd one Per-
son only in
God.

(4.) That they did not mean by the *Logos*, or *Word*, any Attribute, Power, Virtue, or Operation of the *Father*, but a real, subsisting, eternal *Person*, distinct from the *Person* of the *Father* before the said temporal *Generation* ; for they thought it absurd to say, that *God was in or with one of his Attributes, or consulted with it*.

(5.) They unanimously declared, that the *Logos* did not first begin to exist like a Creature out of nothing ; for they wisely guarded against making *Procession* to be only another *Word* for *Creation*, and carefully distinguish'd between them.

Ἐξ ἑκ ὁρῶν.

Thus,

Athenagoras expressly declares, that the *Son of God was not made* at the *Procession*, (or temporal *Generation*) but had existed in the *Father* as the *Logos* from all Eternity. Besides, their several Similitudes for illustrating the Nature of that *Procession*, plainly shew that they never dream'd of the *Son's* being created at the said first *Procession* ; such as the *Sun* and its *Rays*, the *Fountain* and its *Streams*, the *Root* and its *Branches*, one *Fire* lighting another : And they took Care to inculcate, that the *Son was*

Dr. WATER-
LAND, *ibid.* p. 152.
has amply shewn
that *Justin Martyr*
is of the same Mind
with *Athenagoras*.

brought forth, but not separated from the *Father* ; that there was no Production of a new Substance, but only an Emanation, Manifestation, or *Procession* of what was before : Nay, they declared, that tho' the *Son* proceeded from the *Father*, he was still in the *Father* ; and they all maintain the *Son's* Consubstantiality with the *Father*, as clear as the *Light*, and, in Consequence, believ'd no new Production of the *Son*, but that he existed as the living, substantial *Word*, from all Eternity.

Prolatus non
separatus.

Indeed, *Justin Martyr* speaks the Sense of them all, saying, that the *Logos co-existed with the FATHER before the Creatures, and was then begotten, when the Father at first created, and put into*

Apol. 2. p. 14.
Oxon.

into

into beautiful Order, the Frame of Things. This is more distinctly express'd by

CONSTANTINE the Emperor, saying, that
Apud Gelaf. the Son, who was always in the Father, was
Act. Syn. Nic. begotten, or rather proceeded forth, for the
 Part 3. p. 58. orderly and ornamental methodizing of the
 Creation. This Part is ascribed to the Son, in
 allusion to his Names of *Word, Wisdom, and Light*; and,
 in respect of the last, *Hippolytus* supposes the Son's *Proces-*
φως ἐκ φω sion to be posterior to the first *Act* of Creation,
 τῷ. upon God's saying, *Let there be Light*;
 then did the Son proceed as LIGHT of
 LIGHT.

Athenagoras also thinks it was immediately after the crea-
 ring of the *Chaos*, or unform'd Mass of Things; yet they all
 believ'd the prior Existence of the *Logos*, founded on a co-
 essential and co-eternal *Trinity*, and that whatever the *Fa-*
ther did, was done by the *Son* and *Spirit*.

From all which it appears,

That both these sorts of *Ante-Nicene* Writers agreed in the
 main of the Doctrine, tho' they differ'd in the manner of ex-
 pressing the same Things: For the Question was not,
 Whether the *Hypostasis*, or *Person* of the *Logos*, existed from
 all Eternity, co-eval with the *Father*, and consubstantial with
 him? In that they all agreed. Nor was there any Difference
 about the *Procession*; for they all made it *temporal* and vo-
 luntary.

But the Question was, Whether the co-eternal Existence of
 the *Logos* should be deem'd *Filiation* or *Sonship*? or whe-
 ther the *Procession* might not more properly be counted *Fi-*
liation? For

Tertullian, and Others, call'd the *Procession*,
Perfecta Nati- The perfect *Nativity*, or Birth of the *Word*:
vitæ Sermōnis. And *Hippolytus* thought the *Filiation* not
 completed till the *WORD* was made *FLESH*;
 whereas Others of them, thinking the *Logos* might be call'd
Son, in respect of his co-eternal Existence in and with the
Father, chose to give this the Name of *Filiation*, and to ex-
 press the *Procession* and *Incarnation* by *Condescensions* and
Manifestations.

2. But the *Post-Nicene* Fathers, after *ARIUS* arose,
 thought it highly necessary to follow those *Ante-Nicenes*,
 who hinted at an eternal Generation of the *Son* of God, and
 not to speak of it by Implication, but even expressly to insist
 upon it; because the *Arians*, having observ'd that the tem-
 poral *Procession*, or Condescension of the *Son* to create the
 Worlds,

Worlds, had been often call'd his *Generation*, would look no higher, but artfully insinuated, that This was the *first Production of the Son*, and that it was absurd to talk of his *existing* before he was *begotten*.

Now, in Opposition to this *Arian* Pretence, the *Nicene* Fathers anathematiz'd those that said, *The Son existed not before he was begotten*, that is, before his *Procession*, and in the *Arian* Sense, above explain'd; especially that the *Arians* were not honest in their Assertion, knowing that the *eternal Existence* of the *Logos* had been universally taught by all the *Ante-Nicenes*, since the Days of the *Apostles*, even by those who asserted a *temporal Generation*.

Ἦν ποτε ὁ θεὸς
ἐκ ἑνὸς καὶ πατρὸς
γεννηθῆναι ἐκ
ἑνός.

But the perverse *Arians*, for a Salvo, invented a *twofold* *Logos*, maintaining that the *eternal Logos* was not the same with the *Logos begotten*; the former being only the *Father's* own proper *Word*, or *Wisdom*, and no substantial Thing, no *Person*; but that the *Logos begotten* was a real, *created Substance*: whereas this Distinction is not grounded on holy Scripture, nor has the least Countenance from the *Ante-Nicene* Fathers, who all believ'd that the *Logos* was *One*, and had no Notion of *two Logoses*, and that he was a *real Person* before his *Procession*, the essential and eternal *Word* or *Wisdom* of God, as above observed. Nor have the *Arians* prov'd their Assertion of a *twofold Logos*, but, like the modern *Jews* with their *twofold Messiah*, have boldly asserted it, to serve their wretched Cause; tho' they might have known that no Cause can be well served by Fables and Falsities.

Therefore the *Orthodox* thought it necessary to explain in what Sense any *temporal Generation* of the *Son* had been asserted by the *Ante-Nicenes*, and maintain'd the old Catholic Doctrine of the *eternal Logos*, as a distinct *Person* from the *Father* and *Spirit*, whom they call'd the *Son of the Father*, as partaking of the same divine Substance from Eternity, going forth from the *Father* to create the *Worlds*; and lastly, condescending to be *manifest in the Flesh*, or to be incarnated, the *Son of the Father* in all these Respects, but primarily and chiefly, in respect of the *first*, or for his partaking of the *same divine Substance from Eternity*, and so the *Christians*, ever since, have generally talk'd of an *eternal Generation* or *Filiation*.

Upon the whole, we may remark, with the judicious Dr. WATERLAND, that an explicit Profession of *eternal Generation* might have been

ibid. p. 161.

dispensed

dispensed with by the *Nicene* Fathers, provided only that the *eternal Existence* of the *Logos*, as a *real* subsisting Person, in and with the Father, (which comes to the same Thing) had been secured: For *This* was the Point, and *This* was all; in *This* all sound Christians agreed, and to dispute *This*, was accounted Heresy and Blasphemy by the *Nicene* Fathers.

Therefore, tho' the most Part of Christians ever since have used the Expressions of those that opposed the *Arians*, about the *eternal Generation*, or *Filiation* of the *Son of God*; we are not obligated to use them too, while we secure the said *main Point*, and have the same Scope or End, using rather the Expressions of those *Ante-Nicenes*, who maintain'd the *temporal* and voluntary *Generation* of the *Son*, above explain'd, viz. that the *Father*, the *Logos*, and *Spirit*, is the *one eternal God necessarily existing*, and that the *eternal Logos* became the *Son of God*; first, *by proceeding from the Father to create the Worlds*; and next, *by being incarnated as the Mediator Immanuel*, in the fulness of Time.

This we think both sound and safe, a more proper way of speaking than the other, and built upon older and better Evidence, whereby we are deliver'd from many of the Objections and Cavils of the Adversaries at once, and so the Controversy is reduced to a smaller Compass, and can be sooner ended; for tho' Christ, as the *Son of God*, may thus be said to be *begotten by an Act of the Father's Will*, or by the *voluntary* and *temporal Procession* at Creation and Incarnation; yet his *eternal Existence* in and with the *Father* and *Spirit*, as the *divine Person* of the *Logos*, is *necessary*, and *depends not on an Act of the Father's Will*. This is the *Point*; and This is all that we Christians aim at, in defending the Glory of our Redeemer against his Adversaries; and, having prov'd *this Point*, we neglect other Things, that only serve to involve Men in endless Disputes, and force them to use Expressions unintelligible: So that when we speak of *Christ's GODHEAD*, we mean the *eternal Logos*, and when we speak of the *Mediator*, we mean the *Son of God*, or the *Logos Incarnate*, the *Word made Flesh*; for that he is never once mention'd in Scripture as the *Son of God*, but with relation to his *Mediatorship*: And we believe

See my Sermon, printed 1731. call'd the *Logos Incarnate*.

our Mediator, the *Son of God*, to be the ultimate Object of divine Worship, only as he is the *eternal Logos*, one of the *Three that bear Record in Heaven*, who are *one Thing*, one divine Essence, one Godhead; or when we worship *Christ*, the *Son of God*, we worship him only as the *divine*

divine Logos : so that if we should hear an ignorant *Mahometan* object, that *God has no Wife, and therefore no Son*, as they usually do ; we can reply, that *Christ* is not the *Son of God* by ordinary Generation, nor by an eternal *Communication* of the *divine Essence* ; but by *proceeding from the Father*, to create the World, and redeem Mankind, he has acquir'd this Dignity to be call'd the *Son of God*, eminently above all others that are call'd the *Sons of God*, or as the *Logos made Flesh* *.

Thus it appears that the whole Catholick Church, both before and after the *Council of NICE*, believ'd the *eternal* Godhead of *Christ*, as the *divine Logos*, whatever different Expressions they used about his *Filiation* ; and spoke in a more plain intelligible Style before the *Arians* drove them into nice Distinctions and learned Terms, in contending for the Faith once deliver'd to the Saints ; for which all true Believers in *Christ* must contend with Vigour, unless they can be easy to see the Adversaries pull down the whole Superstructure of Christianity, that is built on this fundamental Article of Faith.

As to the HOLY SPIRIT, the *Ante-Nicene* Fathers believ'd,

i. That he is a *real Person*, existing from Eternity with the *Father* and the *Logos*, and *proceeded*, or came forth with the *Logos* from the *Father* to create the Worlds ; for the *Spirit of God moved upon the Face of the Waters* in Creation, whereby his Personality is imported, as by many other Texts of holy Scripture, explain'd in the Writings of the *Ante-Nicenes*, just as we now explain them.

* Dr. WATERLAND justly observes, that, before *Ibid.* p. 125. *Arianism* it was sufficient to say, *The Son is God* ; but the word *God* being render'd ambiguous by the *Arians*, the Orthodox added, *Truly and really God*, to be more expressive ; and the *Arians* saying so too, it was added, *God by Nature* : But, the modern *Arians* stealing away the Sense of that full Expression, we can add no more than *eternally and substantially God* : Nay, we must lose those Words too, unless, to please them, we add, *God simply, absolutely, metaphysically*, or the like.

But to what Purpose ? Might you not better say plainly, that the *Son is not eternal, not truly and by Nature God, or not God* ? No ; for Holy Scripture, and the whole Catholick Church, reclaim against it ; and Christian Ears would not bear it : So then it seems, with the modern *Arians*, highly necessary to speak in an Orthodox Style, whatever they think ; or to strip the Words of their Sense, but to retain the Sound.

2. They call'd not his *Procession* Sonship, or *Filiation*, but *Spiration* or *Breathing*, as the *Spirit of the Father's Mouth*, by whom all the *Hosts of Heaven* were made. This they call'd his first *Procession* or *Spiration*, to create the Worlds: But they express'd another *Procession* or *Spiration* of him, when sent from the *Father* and the *Logos*, into the Hearts of Men under the *Old Testament*, as the *Spirit of Prophecy* and *Sanctification*; and another *Procession* of him from the *Father* to anoint the *Messiah's human Nature* in the Womb of the *Virgin Mary*; and another when, in the Symbol of a *Dove*, he lighted on the *human Nature of Christ* at his *Baptism*; and another *Spiration*, when he proceeded both from the *Father* and the *Son*, in the Symbol of *fiery Tongues*, and lighted on the *Disciples at Jerusalem* on the Day of *Pentecost*; and still proceeds from the *Father* and the *Son*, performing his *economical Office* in the Church, or in the Souls of Men, all the End of Time, or the End of the Kingdom of *Grace*.

3. They accounted those temporal *Processions* of the *Spirit* to be as *voluntary* as the *Processions* of the *Logos*, and never mention any *eternal Procession* of the *Spirit* from the *Father* only, or from both the *Father* and the *Son*, during the first 380 Years of the *Christian Era*: Not in the first *ecumenical Council of Nice*, *Anno 325*. held against *ARIUS*; nor in the second at *Constantinople* against *MACEDONIUS*, held *Anno 380*. for they added nothing to the *Creed of Nice*, save only that they believ'd also the *HOLY SPIRIT to be the living Lord and Giver of Life, who proceeded from the FATHER, and who, with the FATHER and SON, is to be equally adored and glorified*.

4. But, after this, People began to talk, as of an *eternal Generation* of the *Son*, so of an *eternal Procession* of the *Spirit*; and the Question was started, *Whether the SPIRIT eternally proceeded from the FATHER only, or from the FATHER and the SON too?* which last was the more general Opinion. For *Theodore* (being, as some think, seduced by the *Nestorians*) first privately asserted the *Spirit's eternal Procession from the Father thro' the Son*; and afterwards, in Opposition to *Cyrille*, he expressly affirm'd that the *SPIRIT is not from the SON, nor thro' the SON, but eternally from the FATHER alone*. But afterwards *Theodore* recanted, and was reconcil'd to the Church in the fourth *ecumenical Council at Chalcedon*, held *Anno 451*.

Afterwards, about the Year 730. *John Damascenus* writes thus: *We believe in one Holy Spirit, who is in all Things like the Father and*

Orth. Fid. lib.
2. cap. 10.

and Son, proceeding from the Father, and dispersed or distributed by the Son. — He is from the Father not begotten, but proceeding. Again, We call the Holy Spirit the Spirit of the Father, as proceeding from him; but we don't say that the Spirit proceeds from the Son, tho' we call him the Spirit of the Son, and confess that he is manifested and communicated to us by the Son. Again, He is the Spirit of the Son, not as proceeding from the Son, but from the Father thro' the Son. But this more obscure and cautious way of speaking was in Time left off by the Greek Church: For

When the Greeks, or the Eastern Church, had observ'd, that in the Creed of Constantinople, recited Anno 381. these Words, *Who proceeded from the Father*, are only mention'd; and that the Latins, or the Western Church, had added to it, *from the Father and the Son*: The Greeks were much provok'd by that Addition, as insolent in the Latins, and at length, flatly denied that the Spirit is from the Son, as from the Origin of his Person, but only from the Father: And so the Schism happen'd between the two Churches, that is not yet heal'd.

5. But we have no Concern in that Controversy; for that we believe the Godhead of the HOLY SPIRIT, not upon account of any eternal Procession, (no more than the Godhead of the Son upon account of any eternal Generation) but because he is represented in Scripture as God, as a divine Person, to whom belong all Things divine; and the Scripture speaks only of his economical Processions above-mention'd; according to which temporal and voluntary Procession, the SPIRIT may have proceeded sometimes from the Father only, and sometimes from the Father thro' the Merit of the Son, or from the Father and the Son too, who, as Mediator, has acquired a Power of sending the Spirit from the Father. And we think it enough for us to know that the Father, the Logos, and the Holy Ghost, are one Thing, one divine Essence, the one eternal God; without attempting to be wise above what is reveal'd in holy Scripture, that no where mentions any eternal Procession; tho' the eternal Existence of the Holy Spirit in and with the Father and Logos, is prov'd from the scriptural Accounts of him above recited.

6. At the Reformation, the Protestant and Reformed Churches dissented not from the Church of Rome in this Article, but all agreed that the Father, Son, and Spirit are the one eternal supreme God, that the SON was eternally begotten of the FATHER, and that the SPIRIT, by an eternal Spira-

tion, proceeded from the *Father* and the *Son* : For the *Reformers* understood this to have been the general Opinion of the *Primitive Church* ; and so, without making an accurate Enquiry into the Sentiments of the *Ante-Nicene Fathers*, they agreed with the *Post-Nicenes* in their Arguments against the *Arians*, and in the Arguments of the *Latin Church* against the *Greek Church* ; as may be seen, more or less, in all their publick *Confessions of Faith*.

But tho' we differ from those *Confessions* by not understanding that *eternal Procession* of the *Spirit*, and asserting only his *voluntary* and *temporal Processions* above mention'd, according to Scripture, and the *Ante-Nicene Fathers* ; yet

* Which all
* *Anti-Trinitarians*, of whatever sort, deny.

we agree with the *Confessions* in the *SPIRIT's* *eternal Godhead* above explain'd, from holy Scripture, which was the *great Point* that the *Reformers* aim'd at ; and that being secured, we think that, by our Opinion, the Debates about the *Holy Ghost* are brought within smaller Compass (as in the Case of *Christ's Filiation*)

and our Difference from the *Confessions* hinders not our Harmony in Worship with the *Reformed Churches* ; especially that we all agree in adoring the *Holy Ghost*, not because of his *Spiration* from the *Father alone*, or from the *Father and Son both*, nor because of the *manner* of that *Spiration* ; but purely because of his *eternal Existence in and with the FATHER and the Logos*, as a *real*, distinct, and divine *Person*, *One* of the *Three* heavenly Witnesses that are *one Thing*, one divine Essence, *one God* ; in which we agree with all true Christians, of whatever Denomination.

VIII. I shall answer the usual *Objections* against this Doctrine.

Besides, the *Objections* against the *Godhead* of the *Logos* and *Spirit*, above answer'd, the Adversaries have strain'd their Wit and Sophistry against the general Doctrine of *Trinity in Unity*.

Objection 1. Say they, If the *Father*, *Son*, and *Spirit*, are *equal*, they cannot be the *same* ; or if they are the *same*, they cannot be *equal*.

Answer. If these *Three* are consider'd as having the *essential* Attributes of God, we call them *not equal*, but *the same* in Substance, as having the same common Essence ; for we say not, that the Eternity, Omniscience, Omnipotence, &c. of the *Logos* and *Spirit*, are *equal* to those Attributes in the *Father*, because they are *the same* : But if those *Three* are consider'd as *distinct Persons*, then we call them *equal in Power*

Power and Glory. Thus their *personal* Glory is *equal*, but their *essential* Glory is the *same*.

Objection 2. One God is one Person only; for otherwise one Person could not be one God.

Answer. No one Person is one God, exclusive of the other two Persons. But the Adversaries artfully suppose the Thing in Question, *viz.* that God is one Person only; the contrary of which has been prov'd above.

Objection 3. If one God be two or three Persons, it is impossible for one Person to be God.

Answer. The word God is sometimes taken *personally*, and sometimes *essentially*; so that when we say, one Person is God, we take the word *personally*, meaning a *divine Subsistence*, or Person *having the Godhead*. But when we say, God is three Persons, we take the word God *essentially*, understanding it of the *divine Essence*, or Substance, which is communicated to those *Three divine Persons* that are the one Thing, the one divine Essence, the one God; tho' the manner of that Communication exceeds our Comprehension.

Objection 4. The Father alone, as distinct from the Son and Spirit, is the one supreme God, and there are not two Supremes.

Answer. Yes, the Father, personally consider'd, is distinct from the Son and Spirit, and is the one supreme God, but not exclusive of the Son and Spirit, who, as divine Persons, are each the one supreme God too; and yet there are not more Supremes, or more Gods than One; for these Three are one Thing, or the one God; only the Father, because of his Priority of Order and Operation in the divine Economy, is sometimes stiled the one God, as above explain'd.

Objection 5. A Person being a singular intelligent Substance; those three Persons require three singular intelligent Essences.

Answer. A singular intelligent Substance is not sufficient to constitute a Person; because a separate Soul, which is no Person, is a singular intelligent Substance; whereas a Person should be *incommunicable*. But seeing the divine Essence, or Nature of God, wants that Property of being *incommunicable*, (for by its own Infinity it is sufficient to be communicated to Three) it cannot be a Person in that Sense; and therefore there must be Persons or *incommunicable Subsistencies* in the Godhead, the divine Essence not being *incommunicable*.

Objection 6. If three divine Persons agree in the same Essence, they would also agree among themselves in constituting one Person.

Answer.

Answer. The Consequence will not hold here in these divine Persons; for tho' they agree in the same one *Essence*, yet not in the same *Personality*: For these *Three* are not one Person, but one Thing, or one *Essence*, and their Difference is only in their *Personality*.

Objection 7. From the *Infinity* of these three Persons, we may infer three *Infinities*, which is absurd.

Answer. By the *Unity* of the divine *Essence*, one *Infinity*, or the same one Thing, as one divine *Essence*, equally belongs to the three Persons. Thus each Person is *infinite*, by having the divine *Essence*, without inferring three *Infinities*.

Objection 8. From a *Trinity* of Persons join'd with the *Unity* of *Essence*, there will arise a *Quaternity*.

Answer. The Inference is not just, because the *Essence* and the Persons differ not but only in our Reasoning; for no *Essence* can really differ from its own *Subsistence*: And therefore tho' each divine Person is an individual intelligent Agent, yet as they all *Three* subsist in one undivided *Substance*, or *Essence*, they are, in that respect, altogether but one undivided intelligent Agent, or one God.

Objection 9. Hence the Son is the Father, and the Spirit is the Father; for the divine *Essence* is the Father, and the divine *Essence* is the Son and Spirit; which is all absurd.

Answer. Besides the Sophistry of this Objection, the Thing asserted is false; for the divine *Essence* is neither the Father, nor the Son, nor the Spirit alone, but is equal to all *Three* together, according to our Reasoning, and each of them has the same numerical divine *Essence*, in which they are eternally united, as the only true God, essentially consider'd: And as the whole divine *Essence* is equally communicated to the *Three* divine Persons, not by a *Partition* or *Division* of the *Essence*, so each Person is also the only true God, and justly; because each Person has the divine undivided *Essence*.

Objection 10. If the Father is the true God, the Son cannot be the true God, because the Father is the true God; but the Son is not the Father, therefore not the true God.

Answer. The Sophistry appears when the Objection is reduced to a direct Syllogism: Thus,

1. Whatever the Father is, that the Son is not.
2. But the Father is the true God:
3. Therefore the Son is not the true God.

Now the major or first Proposition is not simply true with respect to *Essence*, but only with respect to *Personality*, and only infers, that the Son is not the same Person with the Father;

ther; but it infers not that the Son is not the same God with the Father: But the Adversaries cannot forbear supposing the Thing in Question, viz. that the Father alone is the only true God, exclusive of the Son and Spirit; which is amply disproved above, by evincing that, according to holy Scripture, the Father, the Logos, and the Holy Ghost, have the same one numerical Essence.

Objection 11. Every Person has his own peculiar Essence; and therefore the same one Essence cannot be common to three Persons.

Answer. 'Tis true, among Creatures, each human Person has its peculiar Essence; because his Essence is finite, and not capable to be common to more Persons; whereas the divine Essence is infinite, and so may be communicated to three Persons.

Objection 12. But Existence and Personality are the same; therefore as there is but one divine Existence, or Being, there is but one divine Person, and there cannot be more divine Persons than One, without allowing more divine Existences or Beings than One, or more Gods than One.

Answer. Indeed, a distinct created Person is a distinct Being, as above answer'd, and three human Persons must have three distinct Essences; whereas, in the GODHEAD, one numerical Essence is common to the three Persons, who are not three Gods, but one God, because of their Agreement in the same one Essence. But the Adversaries can never be true Believers while they judge of God's Existence and Personality by their Ideas of Men; whereas God being infinitely exalted above the highest of his Creatures, we ought to enlarge our Ideas of him, as of the infinite Creator, whose Existence and Personality are not the same with those of the finite Creatures; therefore it becomes us to conceive of God's Existence and Personality, according to his own Revelation of himself, as three Persons in one Essence; for he best knows how to reveal himself.

But if still we complain of our finite and faint Notions of Trinity in Unity, we should consider it as an unfathomable Mystery; and remember the Words of Zophar, *Canst thou by searching find out God? Canst thou find out the Almighty unto Perfection?* Job xi. 7, 8.

It is high as Heaven, what canst thou do? deeper than Hell, what canst thou know? Besides, are not our Notions also finite and faint, of the divine Perfections or Attributes, which are equally infinite and incomprehensible? But if we all profess to believe them to be real, as God is the first Being absolutely perfect, why should we not as readily believe the Reality of

of this divine *Trinity in Unity*, and not deny the Truth of it, as it is reveal'd, only because it is also incomprehensible ?

Another Cause of our Adversaries Infidelity is their not allowing a Medium between *Tritheism*, or *three Gods*, and *Sabellianism*, or *three Names* for the *same one God*. But, by comparing Scripture with Scripture, as above, we find the divine whose Words I follow, p. 231, &c. *Unity* is not a *Unity of Person*, but of *Essence*; for that to *more* Persons than *One* the Titles, Attributes, Works and Worship of the *one essential God*, are justly ascribed in Scripture. Indeed, there would be some Colour for their Charge of *Tritheism*, if we asserted *Three* absolute, original, co-ordinate *Divinities*, like the old *Marcionites*; or if we separated the *Persons* from each other in *Essence* with the *Arians*; or if we held a *specifick Unity* as between three Men; whereas we do none of these Things, but; according to Scripture; we own *one God*, and that the *three* divine *Persons* are the *one God*, one in *Essence* or Nature, one in Knowledge, Presence and Operation, never separate or asunder; distinct without Division, united without Confusion: But this is neither *Tritheism* nor *Sabellianism*; no, for it is the *true Medium* between both, according to Scripture.

This Charge of *Tritheism* was made of old against the *Orthodox*; but the Chargers are *Hereticks* of *WATERLAND*, Record. Thus, about *A. D. 186*. *Præibid. pag. 333*. *Præ* made the same Charge, who was confuted by *Tertullian*. Soon after, *Noetus* revived the Charge; and his Followers became *Patri Passians*, asserting, *It was the Father who suffer'd in the human Nature of Christ*; but He and they were also rejected with Contempt. About the Middle of the third Century, *SABELLIUS* arose, who, from a pretended Zeal for the *Unity of God*, charged the *Catholicks* with *Tritheism*, and denied a *God Incarnate*; by which, if he avoided the Error of the *Patri Passians*, his Principle was near to that of the modern *Socinians*; and it was also condemn'd. A few Years after him, *Paul of Samosata* carried on the same Charge of *Tritheism* against the *Catholicks*; but he was run down, as a Wolf coming to devour the Flock of Christ. About fifty Years after him, *ARIUS* appear'd, who, from the same Pretences with the *Hereticks* before him, *vis.* to preserve the *divine Unity*, and to avoid *Tritheism*, asserted *one self-existent Being*, or *Person*, and denied the *true Godhead* of the *Logos*, only allowing him a certain *Pre-existence*, or making him the *first of all*

all Creatures: But his Errors were condemn'd by the Council of *Nice*; and tho' his Followers prevail'd most notoriously a long Time, and overspread the Face of Christendom, yet, at length, the *Orthodox* prevail'd until the *Reformation*.

Such Men as these of old joining with *Jews* and *Pagans*, charged the Catholics with *Tritheism* most unjustly, even while the Catholics condemn'd all true *Tritheists*, viz. those that denied the *Unity of Essence*, or made the *divine Persons* of a *different Essence* from each other: That is true *Tritheism*, and justly to be condemn'd, and none others were ever condemn'd as *Tritheists* by the antient Councils. Consequently the present Adversaries, who take *Trinity* and *Tritheism* for synonymous Terms, are virtually condemn'd also by those antient Councils, because they are truly of the same Opinions for Substance with those old Hereticks; and the Arguments of the old orthodox Writers are in full Force against them.

But we can justly retort the Charge of *Tritheism* upon our Adversaries; for tho' they are not *Tritheists* by Profession, they are by Consequence, or by Implication from their Principles, in the same Sense as the *Pagans* are *Polytheists*: Thus with them *one divine Person* *Waterland*, ib: is equivalent to *one God*, and *two Persons* to *two Gods*, and *three Persons* to *three Gods*. p. 337.

The Case is plain, and the Consequence unavoidable; for the Substance of their Opinion is *one supreme God*, and *two inferior Gods*, which is *Tritheism*, expressly against the first Command in the *moral Law*, the whole Tenor of Scripture, and the Doctrine of the Primitive Church: Therefore to shun this Imputation, they must either flatly deny the *real* Godhead of the *Son* and *Holy Ghost*, (which would be plain Dealing) or come over to our Doctrine of *Trinity in Unity*. Our Adversaries own, that the *Pagans* are justly call'd *Polytheists* for worshipping *many Gods*, tho' they believ'd them to be only *inferior Deities*, depending upon the *one great God*, whom they call'd the *Father of the Gods*: Even so all the Adversaries, who own the *Son* or the *Spirit* to be *God in any Sense*, are in consequence *Ditheists* or *Tritheists*, let them protest against the Imputation ever so much; and the Primitive Councils would have dealt with them, if not as *Tritheists*, yet as *Blasphemers* against God, as the Enemies of reveal'd Religion and true Christianity, as the Disputers of this World, who call every Thing *incredible*, of which they have not a Comprehension, tho' ever so expressly reveal'd.

At the Reformation, the Adversaries of this Doctrine went upon the same Ground with the old Hereticks : For first Dr. MICHAEL SERVETUS, a *Spanish* Physician, began *A. D.* 1523. to revive the old Heresy of *one divine Person only*, and vigorously to oppose the *Trinity* with daring Blasphemy, for which he was burnt at Geneva by the Suffrage of the *Swissers*, Anno 1553. Next VALENTINUS GENTILIS came from *Campania* in *Italy* to Geneva, and, in Opposition to *Servetus*, taught real *Tritheism*, or three Essences in God, diverse and eternal, yet subordinate, calling the Father's Essence the *Essentiating*, and the others the *Essentiated* ; and, for obstinate Blasphemy, was put to Death at *Bern* in *Switzerland*, Anno 1566.

Soon after these, arose LELIUS SOCINUS, a Nobleman of *Siena* in *Tuscany* ; and his Nephew, FAUSTUS SOCI-
NUS ; also Matthæus Gribaldus, a Lawyer of *Padua* ; Dr. George Blandrata ; and John Paul Alciatus, a Gentleman of *Piedmont* ; Bernard Ochinus, a Franciscan of *Siena* ; Francis Lismannius, the Chaplain of *Bona Sforza*, Queen of *Poland* ; Peter Gonesius, Gregorius Pauli, Stanislaus Lutomirscius, Polanders ; and Franciscus Davidis of *Hungary*, &c. These were the Chiefs of a very numerous People in *Poland*, *Lithuania*, *Transilvania*, and other Parts, who were much divided among themselves in many Points ; some contending for the Error of *Michael Servetus*, and others for That of *Valentinus Gentilis*, but both agreeing against the true Doctrine of the holy *Trinity in Unity*. The first sort were best supported by learned Men, and, from *Faustus Socinus*, (who died *A. D.* 1604.) were call'd *Socinians* ; who, by the Indulgence of Queen *Bona*, and her Son-in-Law John Sigismund Prince of *Transilvania*, erected Churches and Schools every where, and became as considerable as other *Protestants*, till Anno 1655. they were wholly ejected out of *Poland* for publishing a Book call'd, *Tormentum Throno Trinitatem deturbans*, or a great Gun that bears down the *Trinity* from the *Throne*. But before that, the *Socinians* encreas'd in *Germany* and *Holland* ; nor has *England* ever wanted great Numbers of them, tho' they go under various other Names, and are also much divided among themselves ; yet they all agree in exalting their own Reason above Revelation, nay, deifying it, or calling it eternal Reason, while they oppose the Deity of the Son and Spirit : they are also bitter Enemies of all publick Confessions of Faith, because the Body of Confessions is against them ; and they call every Thing incredible of which they have not

a clear and full Conception, whereby they are erroneous in almost every Point of *Christian* Religion, especially in *This of Trinity in Unity*, because it could never have been discover'd by unassisted *Reason*, or without divine *Revelation*. But those that deify their *own Reason*, would act more honestly, in flatly denying the *Necessity of Revelation*, and that ever God actually reveal'd his Mind and Will by Writing, or in boldly asserting that the *Bible* is not the *written Word of God*, not the *Rule of Faith*; or that their *eternal Reason* is a sufficient Rule, and that they want no Other.

IX. I shall consider *whether this Doctrine is necessary to be believ'd*. Indeed, all that deny the *Truth* of it, deny, in Consequence, the *Necessity* of believing it, as all the *Anti-Trinitarians*, and all that are *socinianized* and *arianized*; nay, tho' the *Remonstrants* or *Arminians* in *Holland*, and elsewhere, don't openly deny the *Truth* of it, yet they flatly deny the *Necessity* of believing it, for the sake of admitting their Friends, the *Anti-Trinitarians*, into their Churches, who are screen'd by that Denomination, if need be. But the *Orthodox*, in all Ages, have asserted the *Necessity of believing this important Doctrine of Trinity in Unity*; because,

1. If no more was necessary to be believ'd but the *Unity of God*, or the divine *Essence*, then those that never saw nor heard the *written Word of God*, were in as fair a Way of Salvation as God's peculiar People; for that by Nature's Light they could, and many of them did, discover the *Unity of God*, and his *essential Attributes*, whereby they were indeed render'd inexcusable, but were not in so fair a Way of Salvation, as That reveal'd in God's *written Word*.

2. All Christians, being initiated by *Baptism* in the Name of the *Father, Son, and Holy Ghost*, ought to profess their Faith in the *divine Trinity*, if required, before they can pretend to the *Communion* of the Christian Church; as all Strangers, in the Primitive Times, made publick Profession of it, before they were receiv'd into Communion.

3. All Christians are solemnly blessed in the Name of the *divine Trinity*, and make a publick Profession of it every time they receive the *apostolical Benediction*: But how can Men pray for and obtain Salvation by, the *Love of the Father, the Grace of the Son, and the Communication of the Holy Ghost*, without believing this Doctrine?

4. We ought to believe in God, as he has reveal'd himself; but God has reveal'd himself as *One in Essence*, and *Three in Personality*: And as he knows best how to mani-

fest himself, we ought thankfully to acquiesce in that *Revelation*, and should not set up against it our vain Philosophy, nor demand a mathematical Demonstration of a Thing above our most accurate Mathematicks and boasted Ratiocination.

5. Nay, the holy Scripture expressly testifies John v. 23. that *all Men should honour the Son, even as they honour the Father; and that he who honoureth not the Son, honoureth not the Father who sent him; and he is the Anti-Christ who denies the Father and the Son; whosoever denies the Son, the same hath not the Father; and that the* 1 John ii. 22, *Blasphemy against the Holy Ghost shall not be forgiven unto Men.* But how can we honour the Son and Spirit, and shun the Blasphemy against them, if we believe them not to be real divine Persons? therefore Christians ought to look upon this Doctrine as necessary to Salvation.

6. It is truly and properly a *fundamental* Doctrine, upon which the whole *Economy* of Salvation is built; so that they who deny this Doctrine, cannot well believe the other Doctrines of the Christian Religion, but must inevitably run in to *Scepticism*, or sinful Doubting, more or less, and will soon learn to set up the *Religion of Nature* in Opposition to *reveald Religion*; tho' 'tis well known, that not only all *Nature's* Whispers are contain'd more plain in *Revelation*, but that also it elevates a Man's Mind to Thoughts far more sublime by new Discoveries, than unassisted Nature can possibly imagine.

7. The Christians of all Denominations have, in all Ages, adored the SON and SPIRIT with divine Honours that are due to none short of the *one eternal supreme God*, as we now do in our religious Assemblies: But, sure, if this Doctrine is not necessary to be believ'd, and is not true, they and we have been, and are, gross Idolaters, in adoring the Son and Spirit, who are not the *one eternal God*, nay, and vile Blasphemers, in giving God's Glory to another, and his Praise to Idols. Nay more, the Son and Spirit are the Authors of that Idolatry and Blasphemy, by injoining and receiving those divine Honours; which are all horrible Consequences, and shocking to tender Ears.

But we who believe that our *first Parents* fell from the holy and happy State, in which they were created, by sinning against God; that all their Offspring are conceiv'd and brought forth in Sin; that all Men are guilty before God, deserving his just Wrath, according to the Import of the Penalty of his violated Law; that we can never hope to recover

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God's Favour, without a *Satisfaction* to his *Justice* for Sin, and without the *Renovation* of our Natures; that *Satisfaction* for Sin cannot be made by any mere Creature, ever so highly exalted, or by none short of a divine and *infinite Person*; and seeing it is unreasonable to suppose that the same *One* divine *Person* could make Satisfaction to *himself*. We believe in Consequence, and according to Scripture, that there are *more Persons than one in the Godhead*, or an holy and undivided *Trinity* of divine *Persons* in the *Unity* of the *One* divine *Essence*, or that *these Three* heavenly Witnesses, the *FATHER*, the *LOGOS*, and the *HOLY GHOST*, are *one Thing*, one divine *Essence*, the *one God*, who have their distinct Operations in the *Economy* of Salvation, as above explain'd, and whom therefore we justly adore with divine Honours.

Whereas the Adversaries of this Doctrine are sure to oppose the other Doctrines; for they deny That of *Original Sin*, and the *Necessity* of a Satisfaction, and the actual Performance of it by *Jesus Christ*, and the *Personality* of the *Holy Ghost*, and the *Necessity* of his saving Operations upon the Hearts and Souls of Men; and they slight the whole *divine Economy* as a Fiction, (tho' every Part of it is contain'd in Scripture) and account *Christ* only a fine young Gentleman, or an eminent Prophet; or some of them, at best, make him the first Creature only, but still a *mere Creature* he must be with them; to all which Errors their Principles naturally dispose them, they knowing that This Doctrine of *Trinity in Unity* will rationally infer the others; and that the Others necessarily pre-suppose This, as indeed they are equally reveal'd in God's written Word.

But the Adversaries object,

1. This is a great *Mystery*, that the most Part of Christians cannot understand.

Answer. It is indeed a *Mystery*, that without *Revelation* we should never have heard of; nor do we plead for the *Necessity* of believing it with a *distinct* Comprehension of its Nature, which none but the *divine Persons* themselves can comprehend: But all Christians are inexcusable that read the *Bible*, if they have not a certain and distinct *Apprehension* of the *Truth* of it; for we don't pretend to know *how it is*, but may, with Assurance, assert the *Truth* of it, or *that it is*, even expressly reveal'd, so that it may be understood as it is not contrary to Reason; not like the groundless Assertion of *Transubstantiation*: for tho' the *Trinity* is a *Mystery*, it is a reveal'd one, which the other is not; and we can apprehend it (tho' not comprehend it) as it is reveal'd; whereas we can have no *Apprehension* of the pretended *Miracle* of turning a *Waser*

Wafer into the Body and Blood of Christ by the Words of a Priest; for it shocks common Sense and *Revelation* too.

Objection 2. The Saints of the *Old Testament* were saved without believing this Doctrine; for it was not reveal'd to them.

Answer. That is one of the bold Assertions of the Adversaries, which they have not yet been able to prove, for all their boasted Learning; and the Objection is fully obviated by the above Testimony to this Truth from the *Old Testament*; so that tho' they had not so ample a Discovery of This and other Truths, as we have under the *New Testament*, they had enough in their Circumstances, according as God was pleas'd to reveal it, which, no doubt, was explain'd by the great Patriarchs and Prophets, and lesser Heads of Families in the several Ages of the *Old Testament*.

Objection 3. This Doctrine is only *speculative*, and of no Use for the *Practice of Piety* and an *holy Life*.

Answer. On the contrary, it is the very Foundation of all Christianity, and of great Use in the *Practice of Piety*; as will appear, not only from what has been above said, but also from the following Improvement of this Doctrine.

Objection 4. What? will you damn Men in Crowds, and only for their Denominations, or because they differ from you in Judgment?

Answer. God forbid! for we are against determining concerning Mens future State, farther than as the Scripture inhables us; for *secret Things belong to God*: Yet we must freely own our Ignorance, how the Enemies of this Truth are in the ordinary way of Salvation, as we think it reveal'd in Scripture; and if they are saved, we don't see it is in the Way that we tread in; for that they generally profess they want not to be justified before God by the Value of *Christ's Satisfaction* for Sin, nor to be sanctified by the Operation of the *Holy Ghost*. This, indeed, has tempted us often to regard them, as having no more Interest in our *Mediator* than the *Mahometans*, who rather speak with more Respect of *Christ*, than some of our Adversaries do; and they have therefore only to do with an *absolute God*, like the *Heathens*, that have not the Benefit of divine Revelation, only not so excusable in the Day of Judgement at the Bar of the *Lord Jesus Christ*; because they have had the Use of God's *written Word*, and have liv'd among *Christians*.

X. I shall shew the good *Improvement* which true Believers can make of this Truth for the promoting of Religion.

I. We

himself in his *written Word*, when it could not be known by the *Light of Nature*, nor by all the rational Enquiries of the Learned : But he knows best how to reveal himself ; and we ought not only to acquiesce in his *Revelation*, but to praise him for it, whereby the meanest Christian has a more ample Knowledge of God, than the greatest Philosophers, that either have no *Bible*, or who believe nothing upon the Credit of the *Bible*, but are always demanding Demonstration, and, what they call, a clear and distinct Perception, even tho' they cannot prove that ever Mankind obtain'd a Comprehension of the lowest Parts of Creation and Providence : But, *thus saith the Lord*, is the Ground of our Faith, and of our Adoration ; and we desire thankfully to believe what God has reveal'd, tho' we cannot comprehend divine Mysteries. *Blessed be God for the Bible.*

2. We should adore the infinite God, and his *Trine Personality* in the *Economy* of Salvation ; which is wisely contriv'd and executed by the FATHER, the LOGOS, and the HOLY SPIRIT, both for the divine Glory and for the Security of believing Men, who are thus obligated to adore the God of Grace, saying, with the Seraphim, *Holy, holy, holy* is JEHOVAH ; and with the Choir of Angels at Christ's Birth, *Glory to God in the Highest* for his Peace on Earth, and for his good Will towards Men : for the *Grace* of the Son of God our Lord Jesus Christ, and the *Love of God the Father*, and the *Communication of the Holy Ghost*, have been always Matter of Praise in the Church ; and the Primitive Christians, in their sacred Assemblies, were wont to sing Hymns of Praise, call'd *Doxologies*, to the holy *Trinity in Unity*, whose laudable Example we ought to imitate, being under the same Obligation to all the *Three* divine Persons together, and to Each with respect to his peculiar Office in the *Economy* of Salvation.

Thus, according to the divine *Economy*, we are obligated,

I To adore the FATHER of the *Family*, or the first *divine* Person.

1. Thankfully remembering his free undeserved Love in *electing* us before the Foundation of the World, in sending his *Christ* to redeem us, in *adopting* us into his *Family*, who had been ruin'd by Sin ; so that we are bound to love him again, with all our Heart, Soul, Strength, and Mind, to depend upon him as Children upon a Father, able and ready to help them, and to approach unto him in Prayer with a filial Disposition, and not as a Slave to his Lord.

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Relation to him, under all our Afflictions ; for that they all proceed from him, as our wife and heavenly *Father*, our merciful *Father*, who is constant in his Love, and has promised to make all Things work together for our Good in the Issue ; who supports us in Trouble, and, in his own Way, will encompass us about with Songs of Deliverance, either in Time, or by an happy Death.

3. We should readily perform the Duties due to our *Father* Almighty, as our *Creator*, *Lord*, and *Law-giver* ; for in him, as *Creator*, we live and move, and, as we are his Creatures, we should return humble Gratitude, not only for natural Life, but also for spiritual and eternal Life ; therefore we should resign up our selves, and all ours, to him, without Reserve, to whom, as our *Sovereign Lord*, we should submit, taking all Things in good Part from his Providence ; so, as *Legislator*, *Judge*, and *Avenger* of his Law, he ought to receive our universal and prompt Obedience ; our Fear also and Reverence, as a King, from his Subjects.

4. They that are *adopted* into this heavenly Father's *Family*, have all Reason to rejoice and be thankful (as they that are not, should labour for this *Adoption* with most vigorous Endeavours) for great are the Prerogatives and Advantages of this *Filiation*, they becoming an heavenly Progeny ; born of God, born from above, the Brethren of *Christ*, Heirs of God, and Joint-Heirs with *Christ*, of the same heavenly Inheritance, where they shall be made like unto the *Angels*, but with a more near Relation to God by this *Adoption*, than the *Angels* by *Creation*, because of their *Union* with the *Son of God*, the *Logos Incarnate*.

II. We are also obligated to adore the *Logos*, who is the eternal God, or second divine Person.

1. For undertaking the Work of *Redemption* of his own free Grace and Goodness, from all Eternity, in the Council of Peace ; for his *Procession* from the *Father*, not only to create the World, but especially to veil his divine Glory with our human Nature, as *IMMANUEL*, God with us, the *Son of God*, the *Word made Flesh*, the blessed Seed of the Woman ; in order to become the elect Servant and Ambassador of God ; the great Attonement for Sin, the Prophet, Priest ; and King of his Church, the compleat Mediator, who had also the Care of the Church before his Incarnation.

2. We should admire, rejoice in, and be confident of the compleat *Sufficiency* of *JESUS IMMANUEL*, the *Son of God*, the *Logos Incarnate*, for his Undertaking, because of the Dignity of his Person ; for he is not a mere Man, nor only the

the chief of created *Angels*, (as his *Enemies* give out) but the *eternal* and *essential* *Wisdom*, or *Logos*, the *Brightness* of the *Father's* *Glory*, the *express* *Image* or *Character* of his *Person*, who, being *Omnipotent*, can fulfil his *Promises* to his *People*; and, being *Omniscient*, he knows their wants, and how to relieve them; and, being *Gracious*, he is ever disposed to befriend us; and, being *Faithful*, he will never fail us. He may therefore be safely trusted; for the *Father* has committed *all Power* in *Heaven* and *Earth* to him, as our *Mediator*, and *Head* of the whole *Family*, who, according to his *Economical* *Office*, is made unto us *Wisdom* and *Righteousness*, *Sanctification* and *Redemption*, the *Way*, the *Truth*, and the *Life*, through whom alone we have Access to the *Father*; and hence in *Scripture* he is call'd by all *Names* that import our *Comfort* and *eternal* *Happiness*.

3. This Doctrine should excite us to know the *Son* of *God* more and more, as the *Loganthropos*, or *Word* made *Flesh*, his *divine* *Personality*, and his *human* *Nature*, as the compleat *Mediator* and *Judge* of the *World*; endeavouring, with the *Apostle*, to count all *Phil. iii. 8*, *Things* but *Loss*, for the excellent *Knowledge* 19. of *Christ* *Jesus* our *Lord*, that we may know him, and the *Power* of his *Resurrection*, and the *Fellowship* of his *Sufferings*, being made conformable unto his *Death*; for he will be the *Wonder* of *Angels* and *Men* in *Heaven*, to all *Eternity*.

4. We should kiss the *Son* in *Sign* of *Homage*, or should receive him as our compleat *Mediator*. 1. *Kissing* his *Hands*, or depending wholly upon him alone, by whom all our *Blessings* are purchased, and also bestow'd, being the great *Dispenser* thereof. 2. *Kissing* his *Feet*, or submitting to his *Power* and *Dominion*, and readily hearing and obeying his *Commands*. 3. *Kissing* his *Lips*, or loving him sincerely above all *Things*; *Lest* he be angry, and we perish from the *Way*, when his *Wrath* is kindled but a little; blessed are all they that put their *Trust* in him. We should love him in *Sincerity* above all *Things*, and apply to him for all *Things*, temporal, spiritual, and eternal; nay, whatsoever we do in *Word* or *Deed*, we should do all in the *Name* of the *Lord* *Jesus*, giving *Thanks* to *God* and the *Father* by him: for in the *Name* of *Jesus* every *Knee* should bow.

5. This demands our *Faith* in *Christ*, not only our believing historically that he is the true *Messiah*, but our hearty receiving him also; For as many as received him, to them gave he *Power* to become the *Sons* of *God*, even to as many as believed in his *Name*, or that received and rested on him

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alone for Salvation, as he is offer'd to us in the Gospel: And you see, that he highly merits to be receiv'd by us, and depended upon, because of his Person, his Office, his Actions, and Promises. He came to be the Object of our saving and justifying *Faith*, and invites us to partake of all his purchas'd Blessings by *Faith*, without which, his Economical Office and Benefits cannot profit us; nay, the publishing of them will rather be hurtful to Unbelievers.

6. Hence Believers may *firmly hope* for eternal Life; *Christ* is our *Hope*, the *Hope of Israel*: Not, 1. As the Mediator *Immanuel*, and our Surety; he hath remov'd the Guilt of Sin, and every Thing that might hinder our Hope. 2. As the *Good Redeemer*, he hath, by his Satisfaction and Merit, acquired for us a Right to eternal Happiness. 3. And, as the just *Judge* of the World, he will bestow the Crown of Righteousness, at last, on all his Followers. This Hope we may have, provided we are true Believers in him, and are careful of keeping our Consciences clean, endeavouring to mend our Lives, perfecting Holiness in the Fear of God; for every Man that hath this Hope in *Christ*, purifieth himself, even as he is pure.

III. We should likewise adore the HOLY SPIRIT, the third divine Person.

1. For undertaking to compleat Man's Redemption, by teaching, sanctifying, and comforting God's Elect; for giving them a Principle of spiritual Life in Regeneration when they were dead in Sin; for assisting them to exert that Life in Conversion; and for enabling them to grow towards Perfection; for leading, strengthening, and comforting them by his Grace, till they are fitted for Glory, and till at last he shall deliver them back holy and pure to *Christ* the Redeemer.

2. This Doctrine should excite our Endeavours for the Communications of the *Holy Spirit*; for which, on the Part of the Bestower, it is requisite that the *Spirit*, or his Communications, be freely given us, or sent to us from the Father in the Name of the Son; or that his Graces may be effused upon us in the Name of the whole undivided Trinity; and for receiving which, it is requisite, on our Part, first, that we repent and believe (for the *Spirit* is receiv'd by the bearing of *Faith*, and we receive the Promise of the *Spirit* thro' *Faith*) Gal. iii. 2, 24. and next, that we pray for it, because the HOLY SPIRIT is given to them that ask the Father: Luke xi. 13.

Also the Word of the Gospel must be preach'd and heard; for that is the *Ministration of the Spirit*. We should be earnest in Prayer for this Communication of the Graces of the Holy

Holy Ghost, because of the Excellency and Dignity of his Person; for he is of the same divine Essence with the other two Persons, and because of the absolute Necessity of it: *For no Man can say that Jesus is the Lord, but by the Holy Ghost; and if any Man have not the Spirit of Christ, he is none of his.* 1 Cor. xii. 3. Rom. viii. 9.

3. We should also take Care to preserve and cherish the *Graces* of the *Spirit* in us, that he may not be with us only as a Traveller, but that, like an Inhabitant, he may dwell in us, as in his Temple, and remain with us for ever: For tho' the *Grace* of God the *Spirit* shall not be altogether and finally extinguish'd in God's Elect, yet his common Gifts may be lost; as in *Saul*, and those mention'd *Heb. vi.* who are once enlighten'd, have tasted of the heavenly Gift, and are made Partakers of the *Holy Ghost*, have tasted of the good Word of God, and the Powers of the World to come: Nay, in the best Men, the *Spirit* may be quenched, and the Sense of his Presence may be lost; as in spiritual Desertions; when the poor benighted Believer, tho' a Child of Light, is walking in Darkness, or without Joy, Peace and Comfort; or when his Faith, Hope and Love are diminish'd, as can be prov'd from Scripture and Experience: Therefore it is our Duty and Interest to cherish and preserve the *Spirit* and his Gifts in us, by observing and obeying the gracious Motions of the *Spirit* in us, his stirring with us, his teaching and comforting us; by exerting his Gifts in us, and by using the proper Means of encreasing them, as the *Word*, the *Sacraments* and *Prayer*; by avoiding Sins against Knowledge and Conscience, and Vows to the contrary.

4. We should not believe every *Spirit*, but 1 John iv. 1. should try the *Spirits*, whether they are of God, and should examine whether the *Holy Spirit* is in us, and learn to distinguish between the Motions of the *Holy Spirit* and the Motions of a natural Conscience; and whether his Motions are common or saving? This may be done by comparing them with the Motions of our own Spirits or Consciences; and by enquiring if we perceive in our selves a spiritual Life, by which we live to the *Spirit*, and mortify the Deeds of the Body, hate Impurity, become Students of Holiness, perceive the Things of the *Spirit*, are fervent and zealous for God and Christ, and true Religion, by which we are Followers of Christ, in all his imitable Virtues and Conduct, and produce the Fruits of the *Spirit*, Love, Joy, Peace, Long-suffering, Gentleness, Gal. v. 22, &c. Goodness, Faith, Meekness, Temperance;

for if we live in the Spirit, we shall also walk in the Spirit.

Another Improvement of this Doctrine is to warn us against offending the *holy TRINITY* in *UNITY*, by sinning against each Person in his *Economical Capacity*; because, by offending One, we offend the *THREE divine PERSONS*, who are the *One essential God*; for when the *Israelites* *Isai. lxiij. 10.* rebelled and vexed God's *holy Spirit*, he was turned to be their Enemy, and fought against them

Lastly, by the blessed *Unity* of these *Three divine Persons*, their mutual Communion and Love to each other, we are invited to a laudable Imitation in the *Communion of Saints*; that so by the Bond of the same *one Spirit*, and by the same *one Faith* in the *SON of God*, being united to him, and thro' him to the *FATHER*, we may preserve the *Unity* of the *Spirit* in the *Bond of Peace*, which is the Perfection of Christ's mystical Body here on Earth; as our Lord *John xvii. 21,* prays, *That they all may be one, as thou Father art in me, and I in thee; that they also may be one in us, I in them and thou in me, that they may be made perfect in one Thing; which will be eminently accomplish'd in the Kingdom of Glory.*

Now to the *FATHER, SON, and HOLY GHOST*, the *One Eternal God*, be ever ascribed, *Kingdom, Power and Praise. Amen.*

F I N I S.

